The Universalist Leader
A Journal of Tomorrow

Boston May 7, 1921 Chicago

The Life Beyond

Although its features fade in light of unimagined bliss,
We have shadowy revealings of the Better World in this.

A little glimpse, when Spring unveils her face and opens her eyes,
Of the Sleeping Beauty in the soul that wakes in Paradise!

A little drop of Heaven in each diamond of the shower,
A breath of the Eternal in the fragrance of each flower!

A little low vibration in the warble of Night's bird
Of the praises and the music that shall be hereafter heard!

A little whisper in the leaves that clap their hands and try
To glad the heart of man, and lift to Heaven his thankful eye!

A little semblance mirrored in old Ocean's smile or frown
Of His vast glory who doth bow the heavens and come down!

A little symbol shining through the worlds that move at rest
On invisible foundations of the broad Almighty Breast!

A little hint that stirs and thrills the wings we fold within,
And tells of that full Heaven yonder which must here begin!

A little springlet welling from the Fountain-head above,
That takes its earthly way to find the ocean of all Love!

A little silver shiver in the ripple of the river,
Caught from the Light that knows no night forever and forever!

A little hidden likeness, often faded and defiled,
Of the great, the good, All-Father, in His poorest human child!

Although the best be lost in light of unimagined bliss,
We have shadowy revealings of the Better World in this.

Gerald Massey.

Universalism, the Inevitable Religion of Tomorrow.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The every-nation-for-itself policy is the very negation of Christianity. If the churches condone it, they should go out of business and yield to some other organization which would better stand for Jesus Christ's ideas concerning the way in which men and nations should live together. (*The Congregationalist.*)

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Russia will return to tolerable conditions of life, to order, health, security and prosperity, in the measure that she returns to and obeys those first abiding principles of social conduct and civilized government which are always and everywhere in operation; which fortify and preserve a State if they are obeyed; which disintegrate and destroy a State if they are disobeyed. (*H. G. Wells.*)

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The action of the British coal miners in permitting the mines on which their living depends to become flooded is a symbol of the suicidal folly of all industrial warfare. While the trades unionist and the employer are quarreling over the division of wealth their quarrel destroys the wealth which they wish to divide. Norman Angell has pointed out that in international wars the cost of the struggle to the victor was almost always in excess of the value of the land or indemnity or trading privileges won by the victory. This is even more clearly true of the war of classes than of the war of nations. (*The Independent.*)

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Even his enemies, who are greatly outnumbered by his friends, must be sorry for "Pussyfoot" Johnson, the Prohibition leader, who is becoming blind in a South Carolina sanitarium. He is the man who took so good-naturedly the bully-ragging which he got at the hands of some people in England when he was advocating Prohibition a year and a half ago. The loss of an eye was the indirect result of that rough usage, and now surgeons say there is little hope for the other eye. As he undergoes his terrible ordeal, may he have the divine consolations that are due so brave a soldier of Jesus Christ. Difference of opinion may exist as to whether he was called upon to make such a sacrifice. Some earnest temperance workers in Great Britain resented his coming from this country to tell them what to do, but Johnson was not seeking martyrdom, and only doing his duty as he saw it. History shows that few good causes ever go over the top without a little shedding of blood on the part of those who believe in them. (*The Congregationalist.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Blue Monday is apt to follow a yellow Sunday.

* *

Plate not the golden message with words of brass.

* *

High prices are coming down, but salvation is still free!

* *

The Church Militant seems to be in command of General Apathy.

* *

Strive not to beat God into man, but to draw out the God that is in the heart.

* *

No theology is worthy of the name which will not stand the test of daily experience.

* *

Let us turn our inharmonious duels into harmonious duets, and win something of what is lost in fighting.

* *

The late Kaiser is very sure about who started the big war but he is not saying much about who ended it.

* *

The laborers strike, and now the buyers are striking; soon the parsons and the teachers will strike —then what?

* *

At the rate we are paying our school teachers we should realize that it is true that they are *giving* our children an education.

* *

A static theology is of no more use than an apple tree which met with arrested development just before it was big enough to bear fruit.

* *

The facetious preacher was advised by the practical parishioner that somewhere about the pulpit should be found the center of gravity.

* *

It is presumed that the mosquito enjoys his song, and thinks it pretty good, else he would not waken us in the middle of the night to listen to it!

* *

Here is the great transportation mystery: You can buy northern apples as cheaply in Florida as in the far-flung orchards of the North, and you can buy good oranges in New England for less than you can in the orange groves of Florida.

An Important Factor

In this universe of law and order it is being discovered that there is reigning a spiritual law in the material world that is supreme and in accordance with which there is material efficiency, there is physical health, there is human happiness. As Dr. Crooker says in his book on "The Church of To-morrow," "in worship we shed the sordid and the selfish while we grow as souls into the realization of our divine sonship. The worshiping heart puts on an armor that protects from the shafts of every enemy; it overflows with gracious and heroic motives that equip for every service; it luxuriates in an ecstasy of delight that is pure blessedness. To worship is to appropriate the divine bounty and take our place consciously and gladly, in the family of God."

* *

DOES WORSHIP PAY?

THE modern test of worth is figured in dollars. Not that we fail to appreciate other values in life's experience, but the habit of the mind is so strong that we instinctively use material measurements. It is almost impossible to think of any interest or activity without questioning, "What is there in it for me? Is it worth while? Does it pay?" One of the active and more or less popular interests of modern society is worship. To it many lives are devoted, beautiful buildings have been erected and multitudes give their time and money lavishly. Excepting our schools no public interest has called for such an investment of capital, and the regular contributions of the rich, the well-to-do and the poor in the aggregate are only exceeded by the nation's expenditure for luxuries. Is it all worth while? Does it pay?

From the point of view of the whole man, it is the best investment in the world and deserves the consideration of our best thinking and our wisest administration.

There are those who think there are too many places of worship; but church unity, which has gripped the age with a master hand, is a beautiful dream, which will have an awakening not to be thought of without apprehension. For in the present stage of religious development it is as impossible to make men worship by one form as it would be to make them attend one school, wear one style of clothes or eat one kind of food. When the Pilgrims came to this country three hundred years ago, they came that they

might worship God according to their own conscience. And the Pilgrim spirit is still rampant in this individualistic age. And all churches which furnish opportunity for any to worship God are to be fostered, and the only unity which will serve humanity is the federation of these different bodies which, in honesty and integrity, are trying to supply the religious needs of humanity, into a unity for service without the sacrifice of character. There are not too many churches when they mind their own business. If they are really furnishing a place of real worship for any of humanity, they are worth all they cost and more; they pay the biggest dividends of any institution.

* *

THE NEW BIBLE BY H. G. WELLS

MR. H. G. WELLS, who likes to startle as well as instruct and entertain, and who appears to have an all-comprehensive mind to which no theme is unfamiliar, in beginning a series of articles on "The Salvaging of Civilization," in the *Saturday Evening Post*, very properly begins with the Bible as one of the chief factors in the development of civilization. An analysis of the great Book reveals its worth and majesty as it traces the steps from the beginning up to and including the founding of Christianity, which would have been a logical point for it to break off, but instead it goes on into the middle of Roman imperial and social conflicts, and there it stops, while the world has gone on.

Therefore Mr. Wells argues that the Bible as it stands is inadequate for the new stage of civilization, and he would have a new Bible written, not to supersede, but to supplement, the old. Of course the world has outgrown the cosmogony of Genesis, and there is need of a new statement to include the scientific discoveries of the post-Biblical period. It is true that we are courting disaster of some kind when we attempt to teach our children one cosmogony in the public schools and another in the Sunday schools and from the Christian pulpits. The modern adult congregation is sure to be perplexed by secular reading and religious teaching.

From the period of social development where the Bible leaves off the world has gone on with giant strides and Mr. Wells would have a new story written of these steps of progress which have brought mankind to new standards.

He has not written in any spirit of detraction of the Bible; he recognizes it as the text book for the time in which it was written, and was intended to serve, but the succeeding centuries, he thinks, have furnished the material for another Bible, which will carry civilization still farther forward.

There will be an instinctive reluctance on the part of many devout people even to consider a supplement to their treasured Scriptures, in spite of the fact that they never hear a sermon that does not measurably supply exactly that, while doing no harm to the historic story. It is very common for the preacher to interpret and explain the heart out of Genesis. The supreme achievement of the old Bible has been in opening the minds of the people so that they could see in larger horizons. Now there could be written, as Mr. Wells proposes, a new Bible giving the modern story of creation and the modern moral and social standards fitted to modern conditions, and no violence would be done to the old. But we suggest the use of the parallel column showing the old and the new, the old as representing one period of human development, and the new as representing another.

But in connection with this there should be stressed, so that there would be no possiblity of overlooking, the great elemental principles which are unchanged by the ages; so that none could overlook the sublime fact that, whether the world was made in six days or six millions of years, "God made the world;" and whether by fiat or through evolutionary processes, "God made the world;" and when we come into the next stage of ethical and social development the principles of Jesus Christ announced in the old age are just coming into practise in the new.

By all means let the wise "committee" write a new Bible; it will not hurt the old in its sacred essence, but rather turn new light upon its genuine worth and enduring realities, and glorify it anew.

* *

WHAT DO YOU REALLY BELIEVE?

CHINESE students in the University of Chicago, with the approval of their teachers, are sending a questionnaire to one thousand leading persons in this country asking them three questions:

What is that in which people of this country really believe?

Is the object of their belief real or not?

Has such a belief any value if socially or ethically considered?

Neither the replies nor the names of the persons interrogated are to be published. This will make for sincerity in the answers. Of the genuine character of the inquest there is no doubt. The students' teachers vouch for it. Being agnostics or Confucianists, facing disillusioning facts as to our "Christian" civilization," these makers of the Orient of to-morrow want to get at the rock bottom faith of men and women who are admittedly the best products of the national life.

Supposing you happened to receive one of these questionnaires, what would you say in the candor of secrecy? Would it differ at all from what you say in your sermons, public addresses, petitions to public officials, and prayers to the racial, tribal or scholastic God whom you serve? Would you answer in the vital realistic language of to-day or in the scholastic, metaphysical and traditional phrases of yesterday? Would you, while you answered them, envisage the temple and synagogue of ancient Judea, the forensic law court of imperial Rome, the cloisters of medieval Europe, the Puritan city of Geneva, the preacher-ruled theocracy of colonial Massachusetts, the Laodicean ritualism of contemporary Manhattan, or would you see the Peking of to-morrow, capital of an Asiatic republic, huge in area and multitudinous in the number of its self-ruled folk? These students want the bread of life for a perilous, powerful, pregnant future. Will they get only the stones of a past that has come to-day to the verge of economic, ethical and political ruin because, on a collective scale, the ethics and religion of Jesus never have been fairly tried?

Faith at Eighty-five*

The Rev. Joseph Fort Newton, D. D.

FAITH affects life. It is the shallowest expression of the thoughtless to declare that what a man believes is of no importance. What he professes to believe may be powerless; but what he really believes is the chief fact concerning him. The deepest divisions and contrasts of the world have their origin in differences of faith. In a very real sense we must have some idea, or belief, about everything before we can intelligently do anything. Our belief may be inadequate, but it is our plan or design for a building, else we are only moving stones to give them a change of air. Men must cherish faith because it is the most practical thing in life, and they must put it into practise before they can be sure not merely of its truth, but of its power.

Lyman Abbott

So far there is no debate. But it is equally clear that life affects faith. Moral faith is conditioned by the moral quality of life, spiritual vision by spiritual character. Life tries faith, tests it, and discovers what is real, workable, and dependable. Perhaps we have not enough considered life as a purifier of faith, and how an accepted faith may be modified by the wisdom which comes with the years. There is a faith of expectancy, and there is a faith of experience. As we make our way through the years, things unimportant and inconsequential are left behind; not refuted, but forgotten. Only those truths which stand the practical, ethical tests of experience are of value. Age does have its understanding; it begins to know what things are trustworthy, and what things are sure to disappoint. It simplifies faith. Toward the end a man ought to believe more than at any time in his life, not more things, but a few extremely simple and profound things more deeply, more hopefully.

Reflections such as these are suggested by a noble and notable book by Dr. Lyman Abbott, entitled "What Christianity Means to Me," begun on his eighty-fifth birthday and brought to happy and triumphant conclusion. In telling how the book came to be written, Dr. Abbott recalls the New England home in which he grew up, and the New England theology taught in those days. With slight differences of setting and statement the picture, in all its essentials, is familiar to many of us who are much younger than Dr. Abbott. When the boy began to be troubled by questionings and misgivings, he could get no answers except the arid and rigid dogmas of the day. He asked for bread, and received a stone. That is, until, as a young man, he came under the spell of the golden voice and glowing personality of the pastor of Plymouth Church, whose insight was like a revelation and whose eloquence was like an orchestra. Even now, as he attempts to describe the result, one realizes once more what a great thing it is to have an authentic teacher of spiritual truth in the plastic, formative years of youth. Beecher made the young man glad about God, and once a man has settled the first truth and the last, the way thereafter, if sometimes cloudy, can never be a dim battle in a doubtful land. What this meant is told, in part, as follows:

> "Suppose that all your life you had dreaded an awful God, or in fear submitted to a fateful God, or hesitated between defying and cringing before a hated God, or vainly sought to understand a hidden God, and suddenly the curtain were rent aside and you saw the luminous figure of the living Christ, and over his head were written the words, 'This is thy God, O man.' Something like this was the experience of this youth growing into manhood. He had thought of God as infinite power. Here is God revealed to him by the endearing manifestation of an unparalleled love. . . . God is no longer to him a great unknown. This youth no longer goes to the great theologians for light. He goes to the simpler interpreters of life. . . . This faith means much to him. It lightens burdens, strengthens purpose, inspires with courage, solves perplexities, simplifies life, and he longs to give to others the gift which has been given to him. To that purpose he has now for sixty years given himself in various forms of activity, but with unvarying purpose."

And now that he has passed four-score years, Dr. Abbott attempts to set down in a kind of spiritual autobiography, simply and with a lucidity of which he is a master, what readjustments of thought followed, in respect to the details of doctrine, and how, through

*What Christianity Means to Me. By Lyman Abbott. $1.75.

it all, the vision grew and unfolded in the midst of the years, lighting up life like a sunrise. The story of his changing thought, made necessary by his growing vision of God in Christ—his rediscovery of the Bible, his restatement of theology, and what are the social implications of such a faith—is more fascinating than any romance. More and more he came to think of religion in terms of life and growth, and of Jesus not as the founder of a system, but as the Giver of Life. His teaching was not theological, but vital. It has grown increasingly clear to Dr. Abbott, with the passing years, that the most radical difference between the teaching of Jesus and that of the churches is this: Jesus taught men how to live; the churches have taught men what to think; Jesus tested men by their lives; the churches have tested them by their beliefs.

No doubt, to some at least, it will be rather startling to hear Dr. Abbott say that the idea that Jesus organized a church, in the sense in which we use the word, has little or nothing to support it. In the same way, the notion that baptism and the Lord's Supper—so sublimely simple and eloquent as symbols—were intended to be permanent ordinances, much less exclusive channels of Divine grace, has an equally slight foundation. Both symbols were known, and made use of, long before Jesus taught, and he adopted them for their simplicity and fitness in the service of the fellowship of the New Life. The institutions of Christianity, however useful they may be, were not framed by Jesus, but were developed by his followers after his death. Such a position, if accepted, removes the long, bitter debates about rites—obliterates all the confusion about ecclesiasticism—and leaves the disciples of Jesus free to accept and use those rites and forms of organization most useful and eloquent for the service of the life of the spirit.

> "Jesus gave his disciples no creed; but he inspired them with an ambition to study the invisible world to which they belong and of which they are a part, and their beliefs respecting this world they have expressed in creeds. He prescribed for them no ritual; but he inspired in them the experiences of penitence, reverence, gratitude and consecration, and these experiences they have expressed in rituals. He organized no church; but he gave them work to do which they could only do by united effort, and the organizations which they have created for that purpose are the church. Are we then to consider the church as a human or a divine institution? I reply, divine in its mission, divine in the spirit of life with which its Master endows it; but human in its forms of belief, of worship, and of organization."

Any one who knows the writings of Dr. Abbott will follow with joy his exposition of the Gospel of Christ in the mellow light of his sunset years. From Beecher, as has been said, he learned that one is not a Christian because he obeys the laws of God, but he obeys the laws of God because he is a Christian—Christ being not a law-giver, but a life-giver. In the Old Testament sin is a cloud which man must pierce to find God; in the New Testament sin is a cloud which God is piercing to redeem man. Sin attracts God to man, as the ignorance of a pupil attracts a teacher.

For Dr. Abbott this yearning love of God, revealed in Christ, is the master light of the Gospel, and his interpretation of it is radiant in its beauty and rich in its insight. God is something more and other than Maker and Ruler of humanity; He is our Father, Companion, Friend. Religion, as we read its meaning in the face of Jesus, is the life of God in the soul of man—life free, abundant, overflowing, revealing its own eternal quality—and Dr. Abbott traces its fruits in character, in conduct, in art, architecture, music, and social beauty, with the hand of a master. It can no more be confined within the church and its rites than spring can be fenced within a garden. All through these pages one feels the serene joy of a noble emancipated soul for whom Jesus has shaken the poison out of all the wild flowers, and unveiled the meaning of life as love, service, and comradeship.

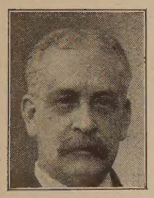
> "Salvation no longer means to me deliverance from Hell and admission into Heaven; it means deliverance from Sin. Exemption from penalty without deliverance would not be salvation. If a good man were to go to Hell and retain his goodness he would be saved. If a bad man were to go to Heaven and retain his evil he would be lost. Heaven must be in us. Salvation is character.
>
> "Justification by faith no longer means to me that Christ has suffered the penalties of my sins and therefore if I accept his sacrifice God will treat me as though I were innocent although I am guilty; it means that Jesus offers himself to me as my companion, and if I accept his companionship I can be made virtuous although I have been guilty.
>
> "Atonement no longer means to me that Christ has made reparation to God for the wrong I have done and therefore God is reconciled to me. It means that Christ has by his life and teaching interpreted God to me and by his personal presence inspires in me the will to do my Father's will and so has reconciled me to God.
>
> "Incarnation means to me more than that the Spirit of God dwelt unrecognized by the world centuries ago for a few years in Jesus of Nazareth; it also means that the same spirit still dwells in the world, carrying on now with the followers of Jesus the work of serving and saving men which the same Spirit carried on with Jesus then. Incarnation is not merely an historical episode; it is an eternal fact. God is love. Where God is, love is.
>
> "If I were to paint the shadow of the cross, I would not paint it as the shadow of a yawning boy cast on the wall betokening his weariness of the task which has been set him to perform. Have you not seen the mother with her arms outstretched and the little child, by this silent invitation of her welcoming love, run quickly to her bosom? I would paint the shadow of that mother's love on the wall; for God's love reaches out to lay hold upon the weakest, the poorest, the most sinful of His children, and the cross of Christ is the shadow thrown upon the earth of the Father's inviting and welcoming love."

And this is what Christianity means to one who has devoted a long life to its study and practise and service. How different, how much deeper, simpler, and sweeter is this truth as it is in Jesus than the dark and terrifying dogmas taught in other days. And yet there are those who think that religion is declining! It is really just now being discovered; and if this is to be the gospel of the Church of the future, it must win by its very loveliness. Perhaps there was never so much living faith in the world as to-day; for the reason that there are far more people than ever before

whose faith is a thing chosen by themselves, after questioning and inquiry. The two great questions before the world are, first, What think ye of Christ? and, second, How is a sincere acceptance of Christianity to be reconciled with a free and generous view of civilization? Old as they are, the urgency of these questions is new, and Dr. Abbott has helped us a little way toward the answer.

Editorial Correspondence

From the Southland



WE have had an excellent example of the victory of co-operation in our most Southern Mission. There were not many people right here to co-operate, and we hesitated before our venture into a big social enterprise; we were doubtful whether we had the resources to swing it. But we had faith. And behold, when we gathered on the beautiful Luden estate, our few loaves, and fewer small fishes, were multiplied so that there was sufficient for all. It seems a pretty good stunt when one of our strong churches of the North holds a function within or without of doors, and in a few hours clears up several hundred dollars. But here, this five-months-old church in a strange land put over what is recognized as one of the artistic successes of the season. It had a sale in which there was not a particle of profiteering, and it presented an entertainment that was above all criticism; there was not a sign of anything dependent on chance. We feel very proud of the high character of our enterprise, and yet we cleared five hundred and nineteen dollars, which sum has been made the foundation of our building fund.

All this was done through co-operation. In the first place the newly organized Mission Circle secured a membership of nearly twenty women, and they all worked; they forgot they were on a winter vacation, and they worked indefatigably in the few weeks at their disposal. And then those from the North called upon their home churches to co-operate, and the response was glorious. The parcels post co-operated in bringing contributions from half a dozen of our churches, which were eager to do some missionary work first hand, and so the tables on the lawn were covered with useful articles. One other church in the city, the Congregational, postponed all its own activities so that its people could attend, and people came from other churches, and from none, until we had a great crowd co-operating to make our first public function a splendid success.

Here is the secret of our success as a Church. We get the notion sometimes that we are not very big, and never will be, and we must not attempt big things, but when we all work together, each contributing his mite, we are big, and irresistible. We can attempt big things. Just think what the contributions of a few Mission Circles in the North did for us! Out of their abundance they gave and never felt it. But we did. One apron from each of twenty-five Circles will equip a table, and half a dozen of these generous Circles sent a lot more. And why not? They are Mission Circles, they are working for Missions, and here the connection is direct; and the doing of some real work will foster the general interest and enlist memberships and money for the National Association.

This co-operative spirit is the life-blood of our whole denomination. We gained great money when we co-operated in our Drive, and we must do it again, for it is the business of a church to spend money, not to save it, and therefore it must have the money to spend. We have not begun to draw on our resources; five dollars a year from every one of our church members would give us a working capital which would put over a score of missions where we now have one.

Then we had the co-operation of a couple of individuals, which was a big factor. Mr. and Mrs. William H. Luden have here one of the most beautiful places in the city, their winter home. There are multitudes of beautiful homes here, and more multitudes of good wholesome homes, but too often the owner thinks that they are "mine," and I do not want them disturbed, but here is the new spirit of the new age, which puts all we have at the service of others, within reasonable restraint. So it was that not only the beautiful house and extensive grounds were at our disposal, but Mr. and Mrs. Luden gave themselves in unrestricted generosity and helped on to our glorious achievement.

Of course as the closing time of the present season draws near, we are all questioning, what next? Well, we have been fortunate in securing the active co-operation of a former Presbyterian minister of notable scholarship and not less notable reputation as a Christian citizen, the Rev. Dr. Jeremiah George, who has lived here many years and knows the city and the people. He stands with both feet firmly planted on the platform of Truth, and demands integrity in the pulpit, feeling that no man has a right to stand in a pulpit which stands for certain beliefs and preach something else. And so he has come out from the Presbyterian fellowship and avowed his belief in Universalism, and during the summer season he will conduct a monthly service for the Universalists, being assisted by our treasurer, Mr. Gates, who has a large home with a beautiful organ in it, and who has been the leading choir director of the city for many years, since he came here from our church in Pasadena, Cal. It is in this way we are to hold our forces together until the opening of the next season, Nov. 1.

Meanwhile the whole board of trustees and other members are surveying the city to find a suitable auditorium in which services can be held on Sunday morning, and a Sunday school can be accommodated. The question of a new church building, which is the necessity of the hour, is always before us, and several sites are under consideration. We are facing a reign of unprecedented high prices; real estate is cheaper in the heart of Boston or Chicago than in Miami, but we can not afford to buy an obscure site. During the next season we are sure to make a selection and make a beginning on a real church.

But who could talk church business or any other kind of business, when just over there, not two rods away, there is a most voluble and versatile mocking-bird challenging you to sit up and take notice? Of all the jolly, care-free, hilarious and inextinguishably happy creatures of earth and air, there is none like the mocking-bird. He was here in moderation when we came last November, and then he disappeared for several months. Where he went nobody knows; he could not go South, for we are the South, and we know he had too much sense to risk getting the "flu" in his beautiful throat, by venturing into the region of frozen toes and warm hearts. Anyway he disappeared, and now he has come again and appears on our stage as a combination of Charlie Chaplin and Caruso. The mocking-bird is the apostle of the unexpected in action and vocal acrobatics. Sometimes one sits on the roof of a seven-story building opposite our front door. He sits there quietly save for the saucy flirt of his tail, chirping a few simple little notes in his rich contralto voice, and then without any warning he dives from his perch with absolute abandon, and it seems sure that he is bent on suicide, but just before he reaches the ground he grabs a passing moth, and soars up to the height again, and pours forth a laughing, gurgling, torrent of melody. But it should be noted in parenthesis that the moth never said a word! The downward plunge of this winged acrobat is startling, but in another minute he plunges upward, an upward flash of lightning, gathers in another unfortunate moth, and literally tumbles back and forth. He is a sociable creature, he seems to like humans if they let him alone, and will come very close and respond to a very imperfect whistling bird call. He seems the very personification of the irresponsible in life; mentally he is on a plane with the Southern negro, who thinks not beyond to-day, and is happy and contented beyond the rest of mankind. And yet, to do him justice, he is a real economic factor; he draws a bigger congregation and a better satisfied congregation than most of the ministers, and sometimes I think he does the people more good. And he is singing and catching bugs all the time to cheer and help his mate over there in the nest to help repopulate bird land which ruthless man has Prussianized. He has very strange tastes. With all the magnificent estates which the multi-millionaires have developed here, it would seem that he would choose what we have been taught to call beautiful surroundings, but this erratic genius appears to take delight in swarming to the trees in the cemetery and the scraggly palms in the "Colored Section," and there stages his very best concert. I have noticed the flowers also have very little regard for our social distinctions and conventions, and a tangle of glorious bloom seems to be quite as happy running wild and free over a negro cabin as when trained and tied to an elaborate trellis which forms one side of a marble portico. How hard creature life tries to be simple and democratic in this artificial and autocratic world! Some day we are going to learn some things from the people and things we presume to teach. Meanwhile, "Listen to the mocking-bird," and get wisdom, and get understanding.

F. A. B.

The Birds Sang His Requiem

The Rev. Clarence J. Harris

TO the requiem of the birds, the merry mirth of the brook, and the murmuring music of the pines, the greatest nature philosopher of all time was laid to rest, Sunday, April 3, in the heights of his old, boyhood home.

John Burroughs has left behind him an imperishable library of living truth which will ever possess a perennial freshness, as does the verdure of the hills and the golden glow of heaven's sunbeams.

His was a philosophy based on exact science. He wrote with an unction from on high. He could say, "Thus saith the Lord," for the voice of God and all of God's living creatures could speak through him, and interpret themselves to human kind. Burroughs was a balanced thinker; he had as many transcendental flights as ever a Shelley, a Wordsworth, a Browning or an Emerson, but, like the eagle who fellowships with stars, he always came back to common earth gravel. He harnessed stars but always kept an anchorage to earth.

The wisest of men understood him. The greatest scientists, as an Edison, sat at his feet. Mighty industrial kings, as a Henry Ford, called him the noblest type of man that ever trod the earth. Children knew his philosophy and understood his smile, as chipmunks, bobolinks and robins knew his gentleness.

He was, indeed, "in league with the rocks, and the beasts of the field were at peace with him." With him the humblest of nature's creatures knew fellowship. He knew the heart of the gypsy moth, the wits of the woodpecker, the cunning of the chipmunk and the squirrel, he knew all his humble fellow creatures and knew them by name. Burroughs did not say "what's its name was just singing in the tree." He knew the bird, as a friend, a companion, an everyday acquaintance.

Burroughs loved the world, with a love that was sacred, with an adoration that was worship. We could almost repeat the prayer of our master that he be not taken out of the world. He did not believe we must cast away what we love, sacrifice what is good, and go without that we may possess. Like Tolstoy he believed in life in its humblest form and believed in the gospel of humanity, but he did not believe he must go naked and hungry in order to perfect his soul. To his mind, God gives us what we have capacity to receive, and reveals to us what we have the interpretative faculty to comprehend. The world approaches us as we approach it. He believed with the Apostle, "Draw nigh unto God and He will draw near unto you." He loved the world intensely; he lived in the world calmly, gently and peacefully. Men who live intensely and sincerely attain an enrichment of character that is beyond rubies for worth.

Burroughs was in reality a "world-opener," to use one of his own terms, which he applied to such men

as Goethe, Wordsworth, Whitman and Emerson. "World-opening" was to him a "sacrament," he felt that it was the most sacred and holy thing to open the eyes of men to the glory that shone about them. But Burroughs went beyond all the poets and philosophers of nature in his exactness in science and in his remarkable understanding.

Thoreau is often spoken of as revealing more of the world in his "Week on the Concord" than any explorer, pioneer or scientist the world ever knew. Even the muddy bed of the Concord was a treasury of priceless things. But Burroughs, in his chair under the apple tree, leads the mind from the most microscopic world beneath the feet and the untold geologic periods revealed in the pebbly quartz, to the marvelous realism of the tree itself and its organisms and characteristics, on to the birds, the clouds, the stars, and into the worlds beyond, hidden even to the far seeing vision of a Moses. To most people the apple tree is a mere apple tree, rooted in dirt, bearing apples, and sticking its straggly branches into mere air. To him, it was a key to God's infinitude. As Emerson said of Thoreau:

> "Nature knows her own,
> And to her son will treasures more
> And more to purpose, freely pour,
> In one wood walk, than learned men,
> Will find with glass in ten times ten."

What Burroughs received, he kept, not as a hoarded treasure, but as a vital thing that lives. Moses' face shone when he saw his God; the reason for the ever shining features of Burroughs was that he was always looking into the face of God, through God's creation.

The body of Burroughs may rest in the hills, his dust may return to the elements from which it came, but his soul will live, and generations after generations to come will find him a family friend.

Just before they lowered the casket into the grave, by the old rock on which he sat in his childhood days, they laid a sprig of arbutus on his breast, and picked wild violets from his wreaths, to treasure in their own breasts.

They have changed the name of the mountain top on which he sleeps from "Old Clumb" to "John Burroughs Mountain." Some time a bronze statue of the venerable seer will stand on the mighty rocks which mark his grave. It will look out into the valleys with sightless eyes and stand, silent, somber and still in death. But the real John Burroughs will not be there, he will be among the living things, and the pilgrim to this shrine will be asked, as they were of old, "Why seek the living among the dead?" Go out into the garden, into the fields, among the birds, the trees, the little children—go anywhere where you can sing and be happy, where you can live and do good—and there you will find the spirit of the one you seek.

Burroughs has left us a library, every volume of which is dripping with the sap of truth, books that are vital with spiritual energy, and a challenge to live and live "more abundantly." And if you want to know what we live for, let him tell us, in poetry, prose and pictures—"we live to be happy and to make others happy."

Phoebe A. Hanaford

THE felicitations and good wishes of Universalists everywhere go out to Mrs. Phoebe A. Hanaford, of Basom, N. Y., who on May 6 celebrated the ninety-second anniversary of her birth. It was a fitting occasion to pay homage to this remarkable pioneer of our faith, who holds the unique distinction of being the first woman to be regularly ordained as a minister in New England, the first woman to be appointed chaplain in the legislature of Connecticut, and the first woman in the world to officiate in such a capacity in a legislative body of men.

Phoebe A. Coffin was born on the island of Nantucket, south of Cape Cod, in 1829. She comes of New England Quaker parentage, being directly descended from the old school-master and poet, Peter Folger, whose daughter was the mother of Benjamin Franklin. She was also related to Lucretia Coffin Mott, the Quaker preacher and reformer.

She was educated in the public and private schools of her native island, and at the age of sixteen commenced to teach, continuing at the same time her studies under the direction of the Rev. Ethan Allan, then rector of the local Episcopal church. In 1849 she married Dr. J. H. Hanaford, going to Newton, Mass., for a year, where she assisted her husband in teaching. Returning to Nantucket, she lived there with her husband and two children until 1857, when the family moved to Beverly, Mass. Here she became active in temperance work. Few of her co-workers in this worthy cause lived to rejoice with her in the national triumph of prohibition.

It was in 1864, when she moved to Reading, Mass., that she united with the Universalist church. Soon after she became editor of the *Ladies' Repository*, that magazine to which Mary A. Livermore was for so many years a regular contributor. During her three years' work on this paper, its subscription list was increased several thousand.

Her first preaching was at Hingham, Mass., in 1866, where two years later she was ordained, the Rev. John C. Adams and the Rev. Olympia Brown preaching the ordination sermons. In 1869 she went to Waltham, and for a year supplied on alternate Sundays at Waltham and Hingham, securing supplies each time for the vacant pulpit. For four years she took charge of the New Haven pulpit, and then went to Jersey City, where she was pastor of the Church of the Good Shepherd, and of the Second Church when it was later organized.

Mrs. Hanaford has written many books, among which are "Lucretia, the Quakeress," an anti-slavery story, "The Young Captain" and "The Life of Abraham Lincoln." She also wrote editorials, sketches and articles in prose and verse for many periodicals, as well as numerous stories for children. She has been editor of the *Myrtle* and at one time conducted the

children's page of the *Universalist*, the predecessor of *The Leader*. In spite of her no small success as a writer, her greatest service, she herself confesses, has been as a minister. "I am no poet," she once said, "I am a preacher, and God called me to preach." Not in what she has done alone, but in what she herself is, lies the secret of the greatness of this woman, who blazed the path that other women might find the way more easy. We hope that she will be here to celebrate many more birthday anniversaries.

Justification by Faith

R. D. Van Tassel*

PAUL said, "Faith is the substance of things hoped for, the evidence of things not seen." History is fertile with the records of human achievements which had no other foundation at the beginning. It was this kind of faith which inspired Thomas Potter to build a meeting-house for the coming of John Murray and the gospel of universal love and good-will. Potter is justified in the eyes of all who are familiar with the history of the Universalist Church in America. The incident of which I am about to write is not unlike that of the building of the meeting-house by Thomas Potter.

It was Easter Sunday—the universal festival of the Christian Church, and it was the writer's good fortune to worship with the congregation of the First Universalist Church of Oakland, California. I use the term congregation because of the fact that it was a real congregation, such as I have not seen elsewhere in a liberal Christian church. It may surprise some of our Eastern brethren to know there were nearly seven hundred people present and that the Easter offering was $800.

About five years ago, two brave Universalists came to this city, registered at the leading hotel, and sent out a call for stray Universalists to meet them for a service in one of the social rooms the following Sunday morning. These two people had faith, but were not overburdened with ready cash. They were unable to hire a hall or an expensive choir. They learned that it was a custom of the hotel management to allow guests the free use of a social room, so for a time they checked in as "week-end" guests, and left on Monday mornings, so as to conserve their small and rapidly dwindling cash by living in more economical quarters. They would return on Saturdays and register for the usual week-end visit, conduct their service and go their way, trusting in God and the goodness of mankind to bring the increase.

They believed that a city of 200,000 souls should have a strong and useful Universalist church and that faith backed up by an everlasting "stick-to-it-iveness" would bring the desired results. They believed that the gospel of universal love and good-will could be presented in such a manner that it would touch the responsive chords of human hearts. The large congregation and the generous offering of this particular Easter Sunday confirms the mighty fact that their faith was not misplaced. The size and appearance of a congregation is in no small degree an index to the cause it represents and a compliment to the faith and persistency of the leader. A weak leader and a languishing cause do not attract large numbers; but when a movement possesses the thrill of life because its leader has rightly touched the hidden springs of affection and inspiration, people will respond to his optimistic and triumphant call.

This leads me to say something in behalf of the splendid missionary work of the Rev. Bernard C. Ruggles and his devoted wife, for they are the two Universalists who had the courage to dare and the faith to venture. For five years they have labored with zeal and untiring devotion. They have been handicapped by adverse conditions and circumstances. With no regular church home, they have gathered their people together and worshiped in social and lodge rooms, halls and ball-rooms. They have sacrificed much and given their very lives. There has been a gradual growth from the beginning and the large congregation of sympathizers and members of this Easter Day is being molded into a Universalist church family.

It is considered a commendable work when a minister goes into an established church and holds the attention and interest of those who have been gathered by the faithful service of his predecessors. How much more commendable is the achievement of one who, single-handed and alone, goes into a missionary field and, competing with established churches of long standing, with expensive buildings and adequate equipment, wins his way and accomplishes so much that is worth while!

Every man of good business judgment knows that no minister can adequately serve a constantly growing congregation like this one, without a modern church building. What merchant or banker could do a successful business under conditions similar to those attending this enterprise?

Brethren of the Universalist Church, here is a *real opportunity* and a *definite challenge!* If we wish to grow as a Christian church and a denomination, it follows that we can not secure this desired end unless we establish missions, build churches and support them generously. This granted, the natural question is, "Where shall we center our efforts?" In the most favorable and desirable places, to be sure. No doubt there are many such between the two oceans, but there are many reasons why the city of Oakland offers the best field for the immediate establishment of a strong and useful Universalist church.

On the material side, the Eastbay cities, of which Oakland is the chief commercial and industrial center, have a combined population of 336,000—a net gain of 104,000 in the past ten years. Sixty-five new factories and industries located here in 1920. The inner harbor is being developed, which, with the Par Terminal already operating, will soon make Oakland the main shipping center of the coast, the gateway to

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the Orient. The State University with twelve thousand students is at the north end, while the new naval base is to be at the south end. This is a Governmental project and will, when completed, cost $55,000,000. It is already approved by the United States Congress and one million and a half has been appropriated for immediate construction work. Oakland alone has 216,000 people; 995 new homes were built in 1920. This year's building program bids fair to far eclipse last year on account of the reduced cost of material and labor, and the scarcity of homes.

On the practical side, the best reason why there should be a strong and well-organized Universalist church in this important city is not found in its material prosperity, its strategic location, or in its assured future growth and development, but in the fact that we have a healthy movement of five years standing under the leadership of a constructive, careful, level-headed and lovable man, who has proved his loyalty to the denomination by his unselfish and sincere devotion to our cause. It has passed through the danger periods and safely mastered the experimental stage. It is now one of the recognized forces in the religious life of the Eastbay cities and therefore its foundation is already well builded.

It has been the dream of Mr. Ruggles and the faithful members of the church that a church home must eventually be erected. The Easter offering of 1920 was laid aside as a "nest-egg." In February of this year, an opportunity presented itself for the acquisition of a very desirable lot. In order to take advantage of an exceptional bargain, it was necessary to act quickly. The price was $19,000, requiring an initial payment of $6,000. The local society had five hundred dollars ready cash toward its building fund, and some $4,500 in an Oakland fund, in the hands of the Universalist General Convention, but this latter amount was not available for immediate use. Fortunately there was a man present who had been closely identified with the Universalist denomination for many years, who offered to advance the necessary funds, pending the action of the Fund Committee of the General Convention.

Since purchasing the lot, subscriptions amounting to $2,400 have been made by local friends. The present plan is to erect a modest but dignified and useful building with a seating capacity for four hundred in the main auditorium, and I believe the General Convention will make no mistake, in backing this movement in a much more substantial manner than it has heretofore done.

We are optimists. We have seen the congregation grow from fourteen to nearly seven hundred in five years. In like manner, we believe our building fund will grow. "Where there is a will, there is a way," for people with a will find a way. We confidently expect that many kind-hearted and generous readers of these lines will catch the spirit of mutual helpfulness, and respond to our needs. With a building adequate to our needs, comparable to those of other denominations, and commensurate with our Gospel, we shall have a church which will take its place beside the best and of which the denomination may be justly proud. Such is our faith. Brethren, shall we translate it into a reality?

PARABLES OF SAFED THE SAGE

The Parable of Seeing the Elephant

THERE came unto me a man who was in perplexity. And he said, I have given up the attempt to understand Life. I believe the old hymn which saith,

> This world is all a Fleeting Show,
> For man's illusion given.

And I said unto him, I have had the advantage of a Colledge Education. And among the things that I learned in colledge was a song, which said:

> The Elephant now walks round,
> The Band begins to play;
> The boys before the Monkey's cage
> Had better keep away.
> FOR the Elephant now walks round,

And thus did the song proceed, forever citing the Fact itself as the Explanation of the Fact. That is the philosophy of the Ding an Sich, which meaneth the Thing-in-Itself.

And he said, That is a Fool Song, and is hardly worth four years of Colledge.

And I said, Consider the Ding an Sich, the Elephant. He is the Thesis. He is tangible, ponderable, undeniable Reality. He answereth to all the Categories of Kant. But behold how he resolveth himself into an Antithesis, even as Hegel taught. He is not Statick. He walketh around. That should prepare us for an Hegelian Synthesis. And he is not unrelated. He is preceded by the Band, and followed by Monkeys in their Cage. That suggesteth Einstein's Relativity. But consider also the boys. Wherefore should they keep away from the Cage of Monkeys? Is that theorem referable to Ethicks or to Casuistry or to Politickal Economy? If it were not for the boys with their Peanuts and their Quarters, the Elephant were not here, but in Ethiopia. And in that event, would he be the same Elephant? Is a Wild Elephant in Ethiopia the same Elephant as a Tame Elephant at the same time in Jersey City or in Kalamazoo? Can we answer save as we go back to Plato, and discover the Ideal Elephant who is before and necessary to the interpretation of all Particular Elephants?

And he said, Much learning hath made thee mad. Thou and Plato and Hegel and Einstein and all those other old boys are a Bunch of Nuts.

And I said, I am not so mad as those who give up the problem, or who have not the courage to think it through. Neither am I content to explain the Fact by the Fact, as doth the Song.

And I said, I have sat in for some time at this Greatest Show on Earth, and I have ceased trying to explain it by reckoning with the Elephants and the Monkeys and the Camels and the Asses and the Hegoats and the Clowns and the Acrobats. Above them all, yea, above the Ringmasters and the Billstickers and the Lionhunters in Ethiopia and the Snake charmers, and the ships and railroads that bring them together, is the Manager and Owner, who planneth and accomplisheth.

And the man said, What thou sayest Listeneth good to me.

And I said, I am not yet finished. I am more than a spectator on Life's bleachers. I am part of the Show. Humble is my Stunt. I leap through no Hoops and I do not perform on the flying trapeze. Yet do I seek to make my round in the saw-dust orbit of this Highly Moral Performance as an Honest man may and ought, and to do mine humble part so that when I come round again to the place where I entered the ring, whether men applaud me or no, I shall have made Life's show to every man and woman I have known a little better worth the price of admission plus the war-tax.

And he said, I did not quite get thee in all that lingo about Einstein and Plato, but what thou now sayest I understand, and thou art Dead Right.

* * *

MISS WOODIS IS SAFE

THAT much we learn from a letter that has just come through from Harpoot. It was known that during the winter there would be no communications from our worker in the Armenian field; but it had been hoped that by this time the postal service would be resumed.

So, when an envelope was delivered with enough big, variegated Turkish stamps almost to cover its face, the exclamation went up, "Here's a letter from Ruth!" Quickly the enclosed sheet was drawn forth—but it was not read. Every word except the signature was written in Turkish, a language not generally understood at 359 Boylston Street!

Two facts were evident, first, that the American girl was alive and able to write, and, secondly, that she was forbidden to send out any messages except in the language of the country.

When it was translated the letter was found to be of a very non-committal nature, indicating that the writer knew that anything very definite would fail to pass the censor. Repeatedly Miss Woodis wrote, "I shall have much more to tell by and by." It goes without saying that the whole Church will rejoice in even this short message, and will await with eagerness the account of her experiences that later will be given by this choice young woman.

* * *

CENTENNIAL ANNIVERSARY

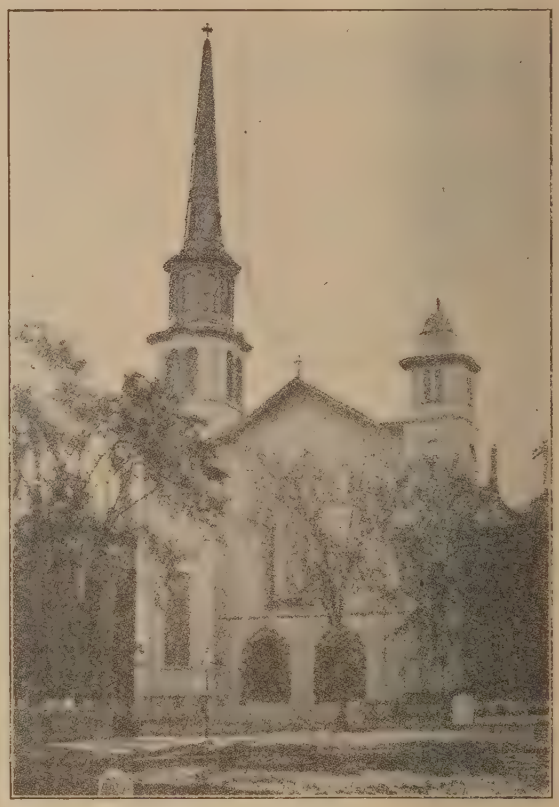
Of the First Universalist Society in Portland, Maine

On April 17-18 the Congress Square, Portland, Church celebrated its one hundredth anniversary in a manner fitting to the great occasion. At the Sunday morning service, the Rev. J. F. Albion, D. D., the pastor, preached the Centennial sermon, on "The Evolution of the Gospel as Interpreted by the Universalists in One Hundred Years," contrasting the religious conditions in Portland a century ago and to-day.

In the afternoon a centennial pageant was given under the direction of Col. Frank B. Cummings, superintendent of the Sunday school. A large audience watched the symbolic presentation of the growth of Universalism and of the work of the Portland church.

In the evening, the Rev. Harry E. Townsend of Westbrook conducted the opening devotions and Philip F. Turner gave a historical address, in which he summarized the outstanding events of the century, telling of the organization of the society April 19, 1821, and the installation of the first pastor, the Rev. Russell Streeter. The first church cost $6000 and Mr. Streeter's salary is said to have been $600 a year. Men made up a large part of the early congregations, as the new faith was scoffed at and women shrank from being identified with it. The present Congress Square Church was built in 1861-64 under the pastorate of the Rev. Edwin C. Bolles, D. D., who later became chaplain of Tufts College.

The exercises concluded with a masterly address by the Rev. Lee S. McCollester, Dean of Crane Theological School, whose theme was "The Underlying Fundamentals of Universalism." He divided the past hundred years into periods or epochs, explaining what each meant, and calling the keynote of these



last days service. He declared that as more and more the teachings of the denomination are being accepted as true, people are coming to know that the only permanent peace the world can ever attain is by practising the life of Christ and the Sermon on the Mount.

Under the auspices of the Comrades, a luncheon was held Monday noon at the Congress Square Hotel, at which Ralph W. E. Hunt, national president of the Comrades, presided. Representatives of other denominations and of various business interests of the city were present. Dr. Joseph Fort Newton of the Church of the Divine Paternity, New York, was the speaker. Declaring that England and America are farther apart to-day than they were before the war, he urged a closer co-operation between the two great English-speaking peoples. He deplored the extent to which organized propaganda in both England and America is stirring up strife between these two countries, and in regard to the Irish question said that the trouble of Ireland was not the business of America.

In the evening Dr. Newton spoke at the concluding exercises of the celebration on 'The Gospel of Christ." "Because my subject is theology some people may think they will find it dull," he said, "since theology is supposed to be dull. But theology is not dull. The word theology means thinking about God, and that can never be dull. It is our wrong and mistaken theology that is dull, not the real theology itself. We must all get right about God; we must think clearly and straight."

Following the service was an informal reception attended by nearly as many people as were present in the auditorium. The parlors were attractively decorated with ferns, cut flowers and potted plants. In the receiving line were Dr. and Mrs. Albion,

Dr. Newton, Deacon and Mrs. Philip F. Turner and Mr. and Mrs. John E. Warren. A singular fact in connection with the anniversary is that not a single ex-pastor of the church is living. This may be accounted for by the fact that only three pastors have occupied the pulpit in the last fifty-two years, a record indicative of the splendid service the former pastors and the present one, who has served since 1904, have rendered to the historic old church.

* * *

THE TASK OF THE COMRADES*

Lewis L. Peck

In the *Literary Digest* for April 16 there is an article on the growth of trees which shows that, according to recent experiments, trees and plants fail to recommence a normal growth under the influence of warm spring weather unless they have first been subjected to cold. Evidently some of us think the church needs the same treatment. The only cold the church needs for its growth is the *cool* deliberation which brings to church activities the results of a mature and well-governed disposition.

The church stands as a lasting memorial to him who taught us the lesson of fellowship. The broad universal brotherhood which our church preaches and which our laymen should practise brings us ever closer to our fellow men and God. Let us perfect a definite program to fit the needs of the church with which we are affiliated, a program that stands for action, for better and bigger churches, for character, for definite aims, and for enthusiasm.

A darkey once told his boss he wanted to go to Mexico because there was something doing there. Let's make that the reason why we want to go to church. Let's have something doing in the church. Let's have action. Let's have bigger and better churches, too, for the church reflects the spirit of those who attend its services. Let us feel a personal responsibility in the church and do all within our power to beautify and better its surroundings, spiritual and material.

And if our program is to stand for the development of character, let us say only good of other people. This will go far in cementing lasting fellowship and the bond of comradeship.

The Rev. Thomas Gailor, bishop of the Episcopal Church of Tennessee, speaking before the National Retail Dry Goods Association in New York City, said: "The business man of to-day stands as the bulwark between the consumer and the manufacturer." The church to-day needs the business man. By his indomitable will and executive ability he can lead in carrying the universal doctrine of the church to the busy marts of the work-a-day world. We must strengthen the stand of the church by practising our beliefs in our business dealings with our fellow men.

So let us have a definite aim, and what better one could we take than that of Daniel Webster, "Responsibility to my God and to my fellow men?" Let us as Comrades make that aim the rock upon which to build our church.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

MAY 15—WORKING WITH OTHERS

1 Corinthians 12 : 4-27, John 6 : 1-14

Classifying Christians

One wonders sometimes just why the selected text of a Sunday school lesson begins where it does or ends as it does. For example, in the thought of "Working with Others," the verse preceding the text of this lesson (1 Cor. 12 : 3) would seem to be entirely relevant, though perhaps rather broad in its comprehension of "Evangelical" teaching. It reads: "Wherefore, I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Considering the argument that is now obtaining in some of the "Evangelical" Christian organizations as to whether acknowledgment of the dominant leadership of Christ can ever be substituted for established creedal commitments, the apostolic counsel is clear and unmistakable. It is certainly of great importance to know with whom you are expected to work when you approach the study of Christian co-operation contemplated by this lesson. Paul puts it on the exact basis of what is called to-day, by many, the progressive or radical position, which is naturally the same that Liberals have always preached and seldom practised. He says, practically, that the "spiritual authority and leadership of Jesus" is the one essential, or that no man can call Jesus "Lord" (which is the term of authority) unless he be moved to do so by the Holy Ghost.

Unity of Spirit, No Uniformity of Creed

From the selected text (verses 4-11) preceding the printed part, Paul discusses different manifestations of this same spirit (Holy Ghost). For example, one has "the word of wisdom" another the word of "knowledge." There may be a wisdom not entirely based on knowledge of facts and there may be a knowledge of facts that fails to embrace the wisdom of love and tolerance. How to get these to co-operate is the Christian problem. The American idea *"E Pluribus Unum"* (from many, one), or one nation from many states, would seem a good illustration.

The apostle here gives several similar contrasts. He has the dreamer, or idealist, with the fulness of his important part, and the pragmatist with his part no less important, as working together. He sees no necessity for the idealist calling the pragmatist names, or for the pragmatist belittling in any way the work of the idealist. He thinks they can all work together. When we get that idea dominant in the minds of all Christians we may persuade the world to believe that we have something that it wants.

Physical Photographs, Spiritual X-rays

From the rest of the selected text as written to the church at Corinth, we have Paul teaching the same lesson of vital unity gained by co-operation of the different members of one body. But while he is describing the physical there is always the spiritual X-ray revealing the dominant impulse by which such co-operation can be not only secured but successfully directed. The body he describes is whole (which is the first meaning of "Holy"). This body which he pictures is not maimed, it has its full strength; it is not emaciated, but in perfect health. Thus with the Church of Christ, as he sees it. The ordinary senses precisely illustrate to him the possible contacts. The foot and the hand, the organs of motion and locomotion, of action and traction, both under pragmatic test should not spend time criticising each other, but co-ordinate their powers in the accomplishment of the common task. Let the feet take us where we ought to go, and the hands perform the necessary work when the contact has been achieved. Suppose, as a Church, we take the ear as the organ of contact with history, hearing what has actually been spoken in days gone by, and the eye as the organ of contact with prophecy, seeing what may and should be the outcome of past experience and present, properly-determined co-operation. Then view these organs working in harmony, and what a Church we would have for the Master's use!

A very simple and yet intimate comparison connected with our own Church work illustrates this point. Suppose you let the ear represent the member of the Universalist Church who, knowing our history, feels the need of all our power being concentrated at home. Then let the eye represent those of our members who see the word "universal" as essentially a world-word, and feel that all we can possibly do is needed in Japan. Now if the ear denies the eye we become blind, and if the eye denies the ear we become deaf. If the eye and the ear co-operate we shall not be candidates for either a blind or deaf asylum.

The Head Is Overhead

Can you imagine a person with a supposedly normal head and yet a head that does not know when the foot or the hand goes to sleep? Yet there is many a church where some good worker

*A summary of an address given April 21 by the Maine state president of the Comrades before the Otis Johnson Chapter of Comrades, Old Town, Maine.

or some good traveler (missionary) became paralyzed in complete idleness, and the head of the church (not merely the pastor, though he is involved) proceeded on "the even tenor of its way" in blissful unconsciousness of any abnormal sensation.

Recently, Will M. Cressy wrote an article for *Association Men* which bore the title, "Consider the Goat—For a Goat Uses His Head." He admitted that he was so proud of the "striking" subject that he hated to start in writing about it. His argument concerns itself with success, as: "The big earning in the world is done with brains, not muscle." But it is based on the formation of the human body. "When the Lord made man, He put your head at the top. . . . Which goes to show that the Creator considered your head quite an important factor in your get-up." It is only common sense that the brains of the Church should be considering that possible co-operation which is variously designated, but whose meaning is Christian unity. The boys on the street used to say of folks they thought crazy that they "have rooms to let in the attic." The Church as a whole has been troubled that way. There are millions of members who are only hands and feet, or eyes and ears, that have wanted to co-operate, but the trouble was in the head. And back of all this is the thought that this is the Church of Christ we are considering. "Of Christ" equals "Belongs to Christ." It is his body. When his spirit goes out of it, the near future demands a funeral service.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

A Creed Can Not Coerce

Following the conferences on Christian unity held in Switzerland last summer there has come to be a quickened interest in the question of a creed for the united Church. . . The real question is what shall the Church do with a creed? In the history of the Church creeds have been used for a variety of purposes. They usually have been framed as a device for confuting heresy and have been used as a sort of yard-stick by which theologians of the minority opinion have been measured and condemned. . . . But creeds have been the instruments of schism in every age. Even a respectable old creed embedded in the liturgy may on occasion become a device of division and strife among Christ's followers to-day just as it did in the past. Why undertake to standardize the thinking of the Church on the great themes of the gospel? Thought refuses any fetters. The Church of the future needs no creed but Christ himself. Christ is Christianity. If religion is life, nothing but a life can adequately express it. In the unity councils of to-day it can not be too vigorously asserted that the creedal method of unity has failed and that it is time to try the unity with which the early Church began but which it failed to maintain, a unity based on loyalty to a common Lord within which the mind is left unfettered to pursue the truth. (*Editorial in the Christian Century.*)

Grip the Heart or Lose the Man

The reason for this apparent indifference to religious life is not to be found in unbelief, but in the kind of religion held by those who do not attend church, and by many who do. To what shall we liken it? It is very much like a horseshoe nailed up over the door and forgotten, or like a paid-up fire insurance policy locked away somewhere in an old trunk. The religion that a great many of the people of the day have is wholly a surface and external affair and doesn't strike deep enough to affect the character of the life. We talk much of the law in our country, and this is right, but a law that is not in accord with the deep conviction of the majority will languish by the way. . . . Before any law can be successfully applied to the conduct of a body of people, there must be a deep and wide groundwork of conviction. Law has not made our civilization; it is only its seal. We claim here that this civilization, which we call Christian, has been the result of a more or less general acceptation of the truths taught in the Christian churches of this country. And these truths have been matters not only of intellectual consent, but also of heart concern. They have been preached and lived. If our social and political life is to maintain the high level to which this preaching and living has brought it, then men must be still found in our churches advocating and spreading convictions that grip the heart, for this level is one that is sustained, not fixed. Here, too, lie the secret of social progress and the guarantee for the advancement of our civilization. (*Benjamin F. Saxon, in the Christian Advocate.*)

The Bible Universally Adaptable

When we find this book so exactly adapted to all races of mankind . . . . when we find it so well meeting the needs of all sorts and conditions of men, we must agree with the learned Chinese man, that only the Creator of man could be the Creator of the Book. It is the one book that appeals to all ages alike. It is the one book that appeals to all classes alike. Old and young, wise and simple, learned and ignorant—all delight in it. . . . There is no experience into which the human soul can come for which this book has not an appropriate message. Surely we are right when we say that only he who knows man altogether could have made a book that so exactly helps every man. (*Frank M. Goodchild, in the Baptist.*)

Even Hell with a Purpose

When one considers the loving kindnesses of God, one must read a blessed meaning even into chastening. There is no place in the heart of God for anything that is not loving. . . . Most human impatience with God is the result of short lengths of judgment. Because vengeance is not speedily executed on unrighteousness, careless men decide that unrighteousness is not taken seriously in the moral order. Because reward does not fall swiftly at the feet of well-doers, hasty people think well-doing of doubtful value. Moral distinctions, however, do not emerge so swiftly as such judgments assume. They are doubtless present and real from the very beginning, but nothing could be worse for real morality than to have evil instantly punished and right instantly rewarded, for then morality would cease, fading away into a system of rewards and punishments. A sound moral order must give moral beings a chance to make right decisions apart from fear of consequences or hope of rewards. God's loving kindnesses wait their proper time, but they do not fail. . . . All divine dealing with sin is loving, but all of it is also moral. Even hell is the provision of God's love for men who persist in impenitence. No sinner may presume on the love of God to disregard his sin while he himself holds to sin and loves sin rather than God. Calvary is God's statement of love and it is also his statement of the meaning of sin. For evil men who hold to their evil there can be no mercy greater than restraint and discipline; nothing less could be loving kindness. (*Editorial in the Continent.*)

Was Jesus Evangelical

It is a matter of fact that in the Gospels all that body of theological assertion which constitutes Christianity finds little support. There is, as the reader may see for himself, no clear and emphatic assertion in these books of the doctrines which Christian teachers of all denominations find generally necessary to salvation. . . . we shall see presently how later on all Christendom was torn by disputes about the Trinity. There is no evidence that the apostles of Jesus ever heard about the Trinity —at any rate from him. (*Quoting H. G. Wells, editorial in the Christian Register.*)

Are Liberals Relatives at All?

We must show what discipleship means for the relation between men of different races. Deeper than all differences of color is our kinship of spirit in the family of God. This kinship requires mutual respect and the free expression of the aspirations of personality, and should lead to the persistent endeavor on the part of all to secure justice and fair dealing in all human relationships and to safeguard the rights of all peoples to their share in our common heritage of Christian democracy. (*Message to the Churches, from the Federal Council of the Churches of Christ in America.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

COMMONPLACE LIVES

"A commonplace life!" we say, and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
And dark were the world, and sad our lot,
If the flowers should fail, and the sun shine not.
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

Susan Coolidge.

THE FIRST CHILDREN'S DAY

Time: About two weeks before the crucifixion.

Place: A little town in Perea on the road to Jerusalem.

Characters: Ruth, Nathan, Reuben, Esther, Mordecai, Hebrew Children of Perea.

Enter Mordecai carrying some pieces of board on his shoulder, balancing them with his right hand, while in his left hand he holds a short rope.

Enter from left of platform, Ruth, Nathan, and Reuben.

Ruth (calling as soon as she enters): Mordecai, Mordecai, where have you been?

Mordecai: Getting these boards for the Elder Seth. He has no son, now, in his old age, and he needed some one to help him.

Nathan: If you had only been with us at the village fountain this morning!

(All seat themselves in a semi-circle on the platform.)

Enter Esther right of platform.

Reuben: He talked to us, the boys and girls.

Esther: Who talked, Reuben? (She kneels by Mordecai's side.)

Ruth, Nathan, and Reuben: The great teacher.

Ruth: From Galilee.

Nathan: My father says he is the greatest Rabbi in all the world because he can cure the sick, and even raise the dead to life.

Reuben (in a tone of awe): My father says he is the Messiah.

Mordecai (nodding): Many people say so, and that he will be our great and long-promised king.

Esther: A king! Oh, surely he did not talk to children?

Ruth: Oh, Esther, if you had been there. He put his arm about me, and said that Jehovah was my heavenly Father.

Esther: I have always feared Jehovah. I have not loved him like my father.

Mordecai: Did he talk only to the girls?

Nathan: Oh, no! He took my hand and said it was a boy no older than I who helped him feed five thousand people. I said I wished I had been that boy.

Mordecai: I wish I had been with you all, but I was helping the Elder Seth.

Reuben: Then he would have blessed you doubly, for he said we were serving him when we helped one another.

Esther: If I had only obeyed my mother and gone for the water when she asked me I would have seen him, too.

Ruth: He was so gentle, Esther, you would not have feared him. He took our little baby Samuel out of mother's arms, and held him, and the baby never cried at all.

Mordecai: Think of a king doing that.

Nathan: His disciples told the mothers to go and not trouble the Master, and they frowned on us boys and told us to be gone, too.

Reuben: But the Rabbi Jesus was angry at them. He said: "Let the little ones come unto me and forbid them not, for to such belongeth the kingdom of God." And then he laid his hands on us and blessed us all.

Mordecai: Did he mean that when he came into his kingdom we would be princes? It would be great to be a prince, I think.

Ruth: I am sure I would love to have the Rabbi Jesus for my king. No king I ever heard of was as loving to girls and boys as he.

Nathan: He has power to still a storm, they say. He is the king for me!

Reuben: And for me!

Esther: I am going to run and draw the water for mother now, and then I'll look for him. I hope he has not gone away. Perhaps he will forgive me and let me be his princess, too.

Ruth: You'd better hurry.

Esther: Will you go with me, Mordecai?

Mordecai (hesitating): I—I would love to, Esther, but I must carry these boards home to the Elder Seth. Will you tell the Rabbi Jesus why I can not come today?

Esther: Yes, I'll surely tell him, Mordecai. Good-by. (Exit.)

All: Good-by, Esther. (They begin to move off in the opposite direction.)

Reuben (speaking as they walk): He told us to be faithful, kind, and true.

Nathan: The boys—

Ruth: And the girls.

Mordecai: Somehow I feel he blessed me too.

(*Exeunt all.*)

Hebrew costumes:

Boys: Narrow striped cotton material or cheap cambric, dark red, brown and green, cut like a boy's bath-robe, only short, half way between knees and ankles, and held in place by a broad girdle of a contrasting color. Stripes like the girdle may be wound about the head.

Girls: They may wear dresses made like those of the boys. Ruth's is of blue with a red girdle, and Esther's white with an orange girdle. Their hair is either simply parted in the middle and flowing, or they wear white veils over their heads of the size of a Red Cross head covering, the white muslin flowing down the back.

All boys and girls should wear sandals, or long brown stockings without shoes of any kind.

(From "Children's Day Comrades," published by the Congregational Sunday School Extension Society.)

* * *

INTELLIGENT EATING

About fifteen years ago, it occurred to me that I should like to live by writing, and I went to a friend of mine who was a literary adviser. She received me generously and encouragingly.

"I think I can help you," she said. "One of the big New York firms has been after me to do a job which I believe I'll turn over to you. How would you like to do a book on Beauty and Health?"

I had no desire to do a book on beauty and health. I wanted to express myself, to reveal my young soul. Of beauty I could say little, of health I could say less. Plenty of fresh air, good nourishing wholesome food, suitable exercise, and sound sleep in a room with the windows open—that about exhausted my ideas on hygiene. As for beauty, a clear skin, a bright sparkling eye, flashing white teeth and a winning smile covered my themes for popular advice on the subject of good looks.

"The firm is willing to pay $250 on acceptance," the literary adviser said, "and it could be quite a short book—60,000 words."

Well, why not? In the city of Chicago there were two public libraries and by living on $8 a week for thirty weeks I could keep myself going until the book was completed, and then I could pay back the sum on which I had lived, out of this glittering $250.

It was a bright scheme and I went to work. I made out a lucid plan for the book—The Care of the Hair, The Care of the Teeth, The Care of the Body, etc.—and the publishers accepted it. For the rest of the spring I wrestled with Beauty and Health.

Little did I understand publishers. In June I came to the end both of manuscript and resources and I went to look for work as a measly clerk. My lender waited for his $250. Late in September word came lisping from the publishers that—well it wasn't at all the right kind of book.

"This book tells the young girl that if she eats pie she'll have pimples. We want the sort of book that'll tell her how to eat pie and still not have pimples."

My adviser was very depressed. Out of her own pocket, for the "use" of my material, she gave me a sort of consolatory $100, and later returned my precious hygienic platitudes. . . Well, they were afterward doled out by a family magazine to the imperturbable Middle West, and my accounts were finally squared.

That was one of the first times I collided with American optimism in its more virulent form, and only to-day have I guessed the sort of thing I should have written. I discovered it in an advertisement in the current *McClure's*. Words can not do justice to this advertisement because it contains a photograph of a man called Beeman—which might be entitled, "The Psyche of Chewing Gum." But the words even without the music are not bad:

Intelligent Eating

A cheese sandwich, a cold piece of pie, and a cup of coffee, all swallowed whole, represents the luncheon of thousands of business men and women.

This method in eating is certain to result in some slight form of indigestion.

The routine use of Beeman's Original Pepsin Gum ten minutes after each meal will go a long way toward correcting the faulty mastication at a meal.

Such is "Intelligent Eating!" And after gazing on the face and whiskers of the illustrious Beeman once more, I begin to feel like a plain, heavy-fisted, pulpit-thumping moralist.

American optimism is, for me, summed up by Beeman. No more than Beeman does optimism question the rush-hour, the quick-lunch, the haste and waste. It lumps the tradition of rush-hour and quick-lunch as something to be accepted and compromised with, and it brings in its pepsin. Eat a cheese sandwich and a slab of pie with a cup of coffee? Sure. But, thereafter, "the routine use of Beeman's Original Pepsin Gum." The great rule is to chew the gum, not the pie and the sandwich. To argue for the hygienic thing is to be a grouch and a gloom. The other thing is Intelligent Eating.—*Francis Hackett, in the New Republic.*

* * *

A lady district visitor in Philadelphia became much interested in a very poor but apparently respectable family named Curran. Every time she visited the family, says the *Inquirer*, she was annoyed by the staring and the whisperings of the other women living in the building. One day she spoke to Mrs. Curran about it.

'Your neighbors seem very curious to know who I am and the nature of my business with you," she said.

"They do," acquiesced Mrs. Curran.

"Do they ask you about it?"

"Indeed they do, ma'am."

"And do you tell them?"

"Faith, thin, I do not."

"What do you tell them, then?"

"Sure I tell thim," was the calm reply, "that you are me dressmaker an' let it go at that."—*Youth's Companion.*

Near Readfield, Maine

NEW ENGLAND

Oh tell me not of Switzerland,
Its scenery so grand—
Failing to see the beautiful
In this our own New England.

A drive beneath these forest trees
With foliage fold o'er fold,
Abounds in healthful pleasure
That has never half been told.

The mountains, lakes and rivers may
Reveal this truth to you:
The Hand that made the old world grand
Did not forget the new.

H. Elizabeth Litchfield.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

APRIL SHOWER

There has been a splendid response to our appeal for one month's concentration on membership. It is too early to tabulate results, although lists of new members have begun to arrive. It is largely a matter of calling the attention of our people to the work before us and of the personal invitation to "come in out of the wet." We are duly grateful for the splendid co-operation of our ministers, many of whom answered our appeal with personal letters assuring us of their willingness to help. The states have responded well and general campaigns have been conducted.

We have tried to make our various membership fees plain in this column during the month, and we hope for many annual members in our Association, both in the Circles and in the Guilds; the past months have been record months for life members and there is a stir in the direction of patrons also. We sincerely hope that our Crusade record will be a really worthy one.

* *

NOTICE

The Biennial Convention to be held in Detroit, Michigan, in October, is only a few months away. Adequate preparation must be made by both state and national societies for this Convention.

Payments must be made before many of the reports can be prepared. The number of delegates from each state is based on the paid membership from that state. Dues for the year must therefore be in the hands of the National Treasurer before the credential chart for delegates can be made out. Many states did not send in their dues last year until September and October.

Please have *all dues* for the current year in the hands of the corresponding secretary by June 30.

Please have *all contributions* for the work, *in so far as is possible*, in the hands of the corresponding secretary *by June* 30.

This will greatly lessen the tremendous amount of work just previous to the Biennial Convention, and make for a better Convention.

Marian Lobdell, Cor. Sec.

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The Executive Board of the North Carolina State Convention met at Goldsboro on March 12 and only two members of the Board were absent. All of the ministers were there. Those of us who had not met Mr. Cardall and Mr. Ball were pleased to meet them. I was instructed by the Board to express to you our grateful appreciation for these workers in our state.

We had pledged $100 for the Japan mission. I had no knowledge that any of it had been paid. We raised immediately $41 and instructed the ministers to take it up in their churches and try to raise the remainder or more.

Fifty dollars was voted from the state treasury to the work in Greensboro after Mr. Kellerman had reported the organization there of a new church.

Owing to the embarrassment of the Pink Hill friends because of the failure of the bank in which they had some funds for use in repairing this church it was voted to lend to them without interest for one year, or longer if necessary, $100.

The date of our next convention was not fixed because Dr. Lowe is trying to arrange consecutive dates for all the Southern States so that he or some representative from the General Convention may attend them without so much expense and loss of time.

Mr. Canfield proposed the organization of a convention church for isolated Universalists.

Mr. Cardall championed the "Universalist Comrades" movement with the result that it was ordered that a place for a speaker from the national organization be inserted in the convention program.

The president appointed Rev. Messrs. Canfield, Everton and Kellerman as superintendents to try to organize associations of the churches in each district to be known as the Kinston, Clinton and Piedmont Associations respectively, a closer co-ordination of the working forces in each section being the object sought.

The work here in Greensboro is very gratifying to those of us who are trying to make it go.

We have the assurance now that after heating will not be required we are to have the theater for less. We have now an orchestra of five pieces and a paid soloist and leader, so our expense is still running high; but we hope it is best in the long run. We want to get the people out to hear Mr. Kellerman. We think we can raise $60 a month.

The people here are very grateful to the W. N. M. A. for the liberal assistance they are giving us.

Jno. E. Williams, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* NOTES MNEMONIC. 10. May 7. *
* Remember that the people of the *
* Home Department should be *
* brought to church and Sunday school *
* at least once a year. In May is a *
* good time to plan a special Sunday for *
* them and to send out the auto- *
* mobiles to get them to service. *
* *

CHILDREN'S DAY SUGGESTIONS

Children of the Father's Kingdom. Price 10 cents.

Published by the Congregational Sunday School Extension Society. Includes a program, song sheet, and supplement containing the speaking parts. Refers to a story, "The Gift of the Shining Stranger." Price five cents in a separate leaflet.

The music may be found in many hymnals, or other selections may be substituted, so that it is not necessary to buy copies for the whole school. The speaking parts are excellent, including dialogues for different grades. The theme is the service of children to the world, from children of the Bible to the present time. May be easily modified to fit local limitations.

Three Song Festival Programs. By H. Augustine Smith. Price, 25 cents.

Includes "Song Festival of the Seasons," "Song Festival of the Twelve Months," and "The Life of Christ in Hymns, Carols and Pictures." Many separate items will be found usable in a less elaborate program. Songs mentioned are from "Hymns of American Youth." The "Rainbow Procession" is appropriate and effective for Children's Day.

The First Children's Day. By Anita Ferris.

A dramatization for older Primary or first year Junior boys and girls. *Universalist Leader* for May 7, 1921.

Stories for Children's Day

The Gift of the Shining Stranger. Ora Winifred Wood. Price 5 cents.

The Christening Party. *Universalist Leader*, April 2, 1921.

The Lad with the Fishes. Rev. F. O. Hall, D. D., Price, 5 cents. Women's National Missionary Association.

All of this material may be ordered of the Universalist Publishing House, except "The Lad with the Fishes," which may be secured from the W. N. M. A., 359 Boylston St.

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BROTHERS BIG AND LITTLE

Here are some new combinations under the Big Brother plan: Wausau and Markesan, Wis., Brattleboro and Concord, Vt., Kingfield, Maine, and Elgin, Texas.

All Souls Sunday school of Brooklyn, New York, is a first-class Big Brother to that in Tokyo. Among other "good turns" it has recently presented four large and beautiful pictures, appropriately framed, for the Sunday school room, Dr. Ayres having selected the subjects.

Young People's Christian Union

DIRECTOR'S DATES

May 10, Elmer, Mo.

May 12, Meeting of the Commission on the Ministry, Utica, N. Y.

May 14-15, Indiana State Rally, Manchester.

May 16, Fork Ridge, W. Va.

May 20, Worcester, Mass., First Church.

June 7-10, Vermont Associations.

June 20-21, Ohio Convention.

* *

ONE A WEEK

At the beginnng of this Convention Year, the Director of Young People's Work set a goal of fifty-two new Unions, either Junior or Senior, to be organized before the time of the Chicago Convention: one for every week in the year. That goal was reached and passed before Young People's Day, the last Sunday in January.

The next goal was one new Senior Union for every week in the year, and one new Junior organization for every two weeks. The latter was attained some time ago, and several more Junior Unions have been formed since then. This week the fifty-second new Senior Union organized since the Murray Grove Convention is reported at Attica, O., and the Convention Year still has ten weeks to run.

* *

WHERE UNIVERSALISTS GROW

My experiences so far as a Murray Lecturer have taken me chiefly to country and small town churches: Fouke, Ark., and several points in Texas, and I have spent the past week with Brother Brooks.

Every time I visit churches like these I am impressed anew with the fact that it is in these places that Universalists grow. In the cities they thrive very well, but it is usually after transplanting from the country and small towns. There are too many stony places in the city streets for the seed to prove very fruitful.

In other words, when we form a church in a city where we have never had any organized work before, we find ourselves beset with difficulties. First of these to impress us is the item of expense. It costs a great deal of money, and takes a great deal of time, to attract the attention even of a small part of a metropolitan population, and still more to make these people into vital parts of our Church. There is so much competition, both for their first attention, and for their time and thought and energy afterward. It can be done, and is being done, as Bernie Ruggles is doing it in Oakland and George Gay in Chattanooga and Dr. Bisbee in Miami, but they will all testify that it is about the hardest work they ever did.

Out in the country it is different. There is not so much going on to attract and distract, people have more time to think, and a larger proportion are accustomed to think for themselves. They do not depend so much on newspaper headlines.

There are few country communities into which we can not go and at an advertising expense of ten dollars secure an audience of good size, curious, at least, to hear our message.

During the past week I spoke twice in the City Hall at Taylor, Texas, to audiences of eleven and fifteen. Taylor is a city of ten thousand, more or less. Much more than ten dollars was spent in hall rent and advertising, and not one person in a thousand who was not already a Universalist knew that we were there.

On another night, I gave a single address in Jacksonville, Texas, a place one-third the size of Taylor, and, with half the outlay for advertising and nothing at all for the hall, we had an attendance of twenty-three, twenty-one of them men.

The next night, here at Ponta, a village of perhaps two hundred people, with no advertising but a painted sign in front of the post office, and the word passed around from one person to another, we had an audience of ninety.

I submit that it is easier to grow Universalists in Ponta than it is in Taylor, for the first part of the recipe is, "First catch your hare."

It would be gratifying, of course, to our pride if we could say, "Yes, we have large, flourishing churches in Dallas, Fort Worth, Houston, Galveston, San Antonio, Wichita Falls, El Paso and Austin," and if we could spend the money that way we could achieve worth while results in practically every one of these cities. But to do it all at once would mean a minimum investment of $20,000 a year for several years, and then a very slow decrease, and in 1950 we would still be helping to support some of these churches.

In the country the situation is vastly different. An investment of the same amount would put at least a dozen ministers at work in the state, and as the resources of the field were developed this number could be rapidly increased, even with a decrease in the outside support. And each one of these ministers, if adapted to the work, would make twice as many new Universalists in a given time as his co-worker in the city.

In every field where Universalism is new, it has grown in rural communities first. The oldest Universalist church in the world is standing at Oxford, Mass., our profession of faith was adopted at Winchester, N. H., most of the early sessions of the General Convention were held in places like these.

But Universalists do not stay put. They moved from Oxford to Worcester and Boston; they are moving to-day from Elgin and McDade and the Siloam neighborhood to Austin and Taylor. We have perhaps forty known Universalists in Austin, the capital of the state and the site of the State University. Sometime, by this process of transplanting, we shall have a church in Austin, just as now we have one in Chattanooga because years ago we had one at Chickamauga, Ga., twelve miles away.

The careful nurture of our rural and small town churches, from which come not only many members of our city churches, but a large majority of our ministers, will prove a wise denominational policy.

Then there must be a persistent follow-up of those who remove from these places to larger centers, always looking forward to the time when we shall have enough Universalists in the cities to begin organized work there. Through the General and State Convention Churches we are making a good beginning in this direction. It is only the beginning, for the end will not be until every one of these isolated ones becomes a nucleus for organized life and denominational work.

Great city churches grow from small congregations in the country and smaller towns. The Church of the Redeemer in Minneapolis was started in Livermore Falls, Maine. It will be so in Texas.

Stanley Manning.

Ponta, Texas, April 25.

For the Quiet Hour

The best things abide and are beyond the power of decay or death. They are like gold, which the rust can not touch or fire destroy. A pang sometimes strikes the heart as it looks on a fair flower and remembers that its beauty will soon be over; but the beauty of these invisible things never fades. A man gathers precious volumes or noble pictures and a shadow falls across them as he remembers that they can be his only for the brief years of his mortal life; but no such shadow falls on the spiritual elements which these things may have had some part in quickening in his mind and heart—treasures which, by the varied discipline of life, have slowly accumulated—treasures which are really ours, bound to us by ties which death is powerless to break.

W. Garrett Harder.

I once gave a lady two and twenty receipts against melancholy: one was a bright fire; another, to remember all the pleasant things said to her; another, to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is, that these little pleasures often banish melancholy better than more exalted objects. *Sidney Smith.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Personnel Administration. By Ordway Tead and Henry C. Metcalf. $5.00.

Dr. Tead and Dr. Metcalf are authorities on the subject of personnel administration. Not only is their book used as a text in the School of Personnel Administration founded by them in New York City, but it has been widely adopted in departments of sociology in colleges and universities throughout the country. Without using religious phrases or terminology, it is a treatise of religion in business. It places the focus in administration on the human element in industry, making the individual person, the worker, the new center of attention. It recognizes that "men must be permitted to provide a life as well as a livelihood through their employment." It affirms that workers must fasten their attention not upon reward but upon the thoroughness of the workmanship and the utility of the work done. "The laborer is worthy of his hire and this service must be paid a living wage." The book gives a careful analysis of the human values in industry, recognizing that "all of us, capital and labor alike, need and desire the same fundamental things." The personnel administrator, who should be an expert in the vitalizing of human activity and human association, is in reality the conscience of the management, and therefore his position becomes a major function, for "under any and all systems of industrial ownership, the problem of human relationship remains the one important problem."

A National System of Education. By Walter S. Athearn.

In this book, Professor Athearn of Boston University presents a future educational policy for the United States which shall include a health education, an industrial and vocational education, a social education, and a character education, "which will guarantee that the citizenship of the future will be dominated by high moral and spiritual ideals which shall make a 'democracy safe for the world.' " He advocates national control of education, such as the Smith-Towner bill, but sounds the warning that "we must avoid Prussianizing education through bureaucratic management and dictation and yet at the same time secure benefits of centralized supervision to maintain proper standards."

The United States: An Experiment in Democracy. By Carl Becker. $2.50.

Carl Becker, professor of history at Cornell University, has succeeded in this extremely worth while book in bringing "democratic principles" out of the haze, and reviewing the beginnings and growth of democracy to what it has come to mean to-day not only in America, but in its effect upon the whole world. "The average American never doubts that the remedy for democracy is more democracy. The whole history of the United States has been a process of trying to get more democracy." "The real menace to democracy," he asserts, "is the absolutism of the majority—whether capitalist class or proletariat. The concentration of economic power in the hands of any one class, the control of the state by such a class, the doctrine of the divine right of either kings or the majority, are the age-old enemies of popular welfare. The problem of human relations is yet to be solved. Only as it is solved can there be any permanence in a democratic form of government or, in what is more important, real democracy." The book should be of great value to the student of American history, who is interested in the social and economic development of the country.

Humanizing Industry. By R. C. Feld. $2.50.

According to the *New York Times*, this book stands out unique among the many upon the industrial problem, and should be prescribed by industrial courts and arbitration committees for the compulsory reading of quarreling employers and employees. "It is the human being end of our job that we must understand if we are to succeed," says Feld, and analyzes the problem from that viewpoint. He compares the typical factory to a caterpillar, low, dark and crawling, but with power to grow into something fine and beautiful, and says, because we are the youngest country in the world, with the youngest traditions, we have the power to take the biggest steps in progress. When employer and employee alike not only practise but believe that "it is what they put into their work that really counts —not what they expect to get out of it," the majority of so-called labor problems will no longer exist.

Employment Methods. By N. W. Shefferman. $5.00.

Mr. Shefferman's employment methods are more than mere theory, for he has proved them practically workable in his position as personnel director for the Lycoming Foundry and Machine Company. "The Golden Rule is the best factory rule, and human beings are the most essential elements in industry," he asserts. "They are not machines, content with mere inactivity when not employed at active work. Recreational activities are especially valuable in bringing out leadership qualities, organizing ability, and eliminating class feeling and prejudice. The foreman should be just and impartial, a counselor and leader. Orders should not only be given but explained; any one can boss, but to direct properly, through kindly criticism and instruction, is an art. Praise for good work costs nothing and means much. To the worker, evidence of favorable notice is like water to a parched ground." His emphasis throughout the book is upon the development of the individual worker, rather than the output of goods, for when the interests and welfare of the worker are fairly considered, the volume and efficiency of his work will take care of themselves.

"Folks." By Victor Murdock. $2.00.

This book grew out of a broken locomotive and the consequent visit of President Roosevelt and Vice-President Fairbanks to an Indiana farmer's home. Beginning with buttermilk, the visit progressed with conversation on varied subjects, in which all joined save one little old-fashioned woman, who, after the guests had said good-by and were going through the gate, gave her verdict: "They're just folks, ain't they?"

So the first chapter is entitled "Just folks," and properly enough the next is "The Father of a Town," and the last "The Farmer." In between are a lovely mother of lofty courage, a father who was loyal to the vision, a music-master who planted the seed from which some day the symphony of the prairies may flower, and many other men and women, all truly western, and possessed of one passion, to build a city.

Scattergood Baines. By Clarence Budington Kelland. Picture jacket and frontispiece. $2.00.

Scattergood discovers his valley, which is called Coldriver, enters it on foot, with but forty-odd dollars as his fortune, sags down on Locker's porch, which sags with him, wriggles his bare toes and remarks to the mountain just across the road, "One of them railroads runnin' up here would have spared me close to a dozen blisters;" after which he eats two suppers at the tavern, that being his custom on birthdays.

His first venture is a hardware store, in which he makes a signal success and raises salesmanship to a fine art; but as side-lines he builds the railroad that opens up the valley, organizes water-power and mill companies, develops timber-tracts, cannily does those who plan to do him, is an inspired meddler in his neighbors' affairs with happiest results, and finally becomes a political power at the state capital, all of which he accomplishes as easily as one butters a griddle-cake.

Of course Scattergood is highly improbable—Gradgrinds take notice!—but wholly delightful, and you chuckle over him and love him.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

May 10, 11, 12. Board of Trustees of General Convention meet in New York.

May 11. Connecticut State Convention, Bridgeport.

May 17. Massachusetts Universalist Sunday School Association Convention, Melrose.

May 18-19. Massachusetts State Convention, Melrose.

May 24. 2.30 p. m. Annual Meeting Universalist Historical Society, Packard Chapel, Tufts College, Mass.

June 8-10. Iowa State Convention, Waterloo.

June 10-12. Kansas State Convention, Junction City.

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Biennial meeting, National Order of Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	2,501
Denver, Col.	3
Chelsea, Mass	12
Norwell, Mass.	3
Beverly, Mass	11
Indianapolis, Ind.	9
Total	2,539

CHRISTENINGS

Before reported, 130. Denver, Col. 4; Indianapolis, Ind., 4. Total, 138.

Colorado

Denver.—Rev. W. H. Skeels, pastor. Easter was a splendid day with us. Four children were christened, and three people united with the church. At the annual parish meeting, reports showed the financial condition of the church the most gratifying in years. A resolution was adopted instructing the trustees to extend an invitation to the General Convention to hold its 1923 session in Denver.

Indiana

Indianapolis.—Rev. Edwin A. Cunningham, pastor. Rev. Luther Riley Robinson, Mid-West Superintendent, has just closed a two weeks' series of revival meetings in this church. The results were as great as had been hoped. Many strangers who had never heard our message before visited the meetings and became interested. A number of "Murray Crusade" membership cards were signed. The church has a fine body of loyal men and women, who under the leadership of Mr. Cunningham are building up a strong church. The Sunday school is hard at work. Mr. Robinson is working out most successfully his revival campaign in the Mid-West. Six new members were received at Easter, and three more April 24.

Muncie.—Rev. Harry Adams Hersey, pastor. On April 29 the young people gave a play, "The Prophet of Good Luck." Historical in its foundations, abounding in both humor and pathos, it is an unusual play, and one of special interest to Universalists because of the times and events portrayed. Much of the success of the occasion was due to the able direction of Mrs. Earl Briggs. Dr. Vincent E. Tomlinson of Worcester, Mass., was recently with us, and preached to a large audience.

Maine

Canton.—The church is so small that there can be no resident pastor, but services are held every other Sunday. Within three years thirty-one have gone out of the society either by death or removal, but the loyal and faithful few do not give up. Professor Tubbs of Bates College has been supplying the pulpit during the spring. The chief work here centers upon the Sunday school. Japanese Sunday was most fittingly observed. The Sunday school room was decorated with Japanese lanterns, and various pictures and curios from Japan were displayed. An original sketch on Japan was given by Dorothy and Maxine Butterfield in costume.

Massachusetts

Mansfield.—Under the leadership of Rev. Harry E. Rouillard several changes in plans have been made which promise success. Services are now held Sunday mornings, after a long period of afternoon services, with the result that the congregations have doubled in size. A campaign of advertising has been launched and interest is good.

Somerville, Third.—Rev. Isaac Smith, pastor. On April 27, Prof. William Ransom of Tufts College gave a most enlightening address on "Einstein's Relativity" in the vestry under the auspices of the Men's Club. Professor Ransom is an active member of the church and a supporter of the new men's club which has recently been organized.

Malden.—Rev. Clarence J. Cowing, pastor. The recent Easter services were the source of much inspiration to us. On Holy Thursday the pastor was much encouraged by the fine class of new members, numbering fifteen. Easter Sunday was celebrated by a Sunrise Service by the Y. P. C. U. at six o'clock, one of the largest congregations of the year at the regular morning service, and a concert by the Sunday school in the late afternoon. Children's Week, a new feature in the city for all the Protestant Sunday schools, created much interest the week of April 10-17. On Saturday a large number of our own pupils took part in the parade of over 2500 children and teachers, and furnished a float of an Old Time Church Meeting as one of the features.

Canton.—Rev. S. E. Franc, pastor. The Old Colony Association met here April 21 for an all day meeting. Rev. W. P. Burnell of Mansfield led in the devotional exercises. Charles Martin of Providence spoke on "Good Salesmanship in the Church," Rev. B. B. Gibbs of Plymouth on "Plymouth and the Mayflower," and Rev. W. H. Gould of Arlington on the timely subject "Foundations." After adjournment for lunch Rev. H. E. Latham, of North Attleboro, delivered an exceptionally fine address. The final speaker was Rev. Charles Conklin, D. D., of Brookline, who spoke on "Overcoming Evil with Good." Mrs. Sylvia F. Lowe and Miss Elsie Owen entertained with musical numbers. The different organizations are all doing good work. The Men's Club is working hard for a successful evening for the Tufts College Glee and Mandolin Club, May 6. The Sunday school through its Easter pageant raised $10 for the China Famine Fund. The Japan quota of $25 was met by the Ladies' Circle.

Beverly.—Rev. H. W. Haynes, pastor. Eleven were received into membership Sunday, April 24. All were adults except three, who are members of the Y. P. C. U. and over eighteen.

Melrose.—Rev. L. L. Lewis, pastor. All departments of the church are in good condition. The annual Patriots' Day festival, given by the Ladies' Social Circle, was a decided success, all the seats in Memorial Hall being occupied both afternoon and evening. The entertainment was up to the usual high standard. The Murray Class gave a fine minstrel show on Tuesday, April 26. About 350 were present.

New York

Rochester.—Rev. W. W. Rose, pastor. Nearly one hundred women, representing the five organizations of women in our church, were present April 22 to welcome Mrs. Alice Coe McGlauflin of Scranton, member of the Executive Committee of the Women's National Missionary Society, Mrs. H. W. Reed, state president, and three members of the board. Mrs. Reed and Mrs. Alvord of Bristol spoke briefly. A short but effective "animated poster" was contributed by Mrs. Rose, illustrating the four attitudes of women toward missionary work. Mrs. McGlauflin spoke most interestingly, and as the result of her appeal fifty-six new members were added. On April 28 Arthur Nash was the guest of honor at the dinner of the Saxe Men's Club, when he gave a splendid address.

Pennsylvania

Philadelphia, Messiah.—Rev. H. E. Benton, pastor. In the John Murray Crusade, the Sunday school, the Y. P. C. U., the Clara Barton Guild and the Comrades have "gone over the top." On May 4 the Mission Circle presented a very lively and funny comedy, "Our Church Fair."

Reading.—Rev. L. Griswold Williams, pastor. Three plays of very high order were recently given by the Community Players in our church, under the direction of Mr. Williams. "The Rising of the Moon," by Lady Augusta Gregory, the founder of the Abbey Theater in Dublin, was the first play; the second, "Helena's Husband," by Phillip Moeller, which was successfully presented several seasons ago by the Washington Square Players, and the last, "The Extreme Unction," by Mary Aldis. Much praise is due Mr. Williams for managing the production of such worth-while drama with an amateur cast, few properties, and an audience unused to that sort of thing.

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METROPOLITAN WOMEN'S ALLIANCE

The Metropolitan Women's Alliance of New York City, meeting at All Souls' Church, Brooklyn, March 11, voted to send resolutions to President Harding expressing their approval of the religious emphasis attached to his taking of the oath of office. A reply of appreciation was received from the President's secretary.

* *

GODDARD ALUMNI REUNION AND BANQUET

April 2 at the American House in Boston the graduates, students, teachers and friends of Goddard Seminary, Barre, Vermont, assembled in goodly numbers to renew the friendships of seminary days, to meet the new principal, Mr. Russell L. Davison, and to pledge continued loyalty to the school. This affair was splendidly planned by Mrs. Martha Calef White, Mr. Duane White and Miss Anna Brown. The informal reception and social hour made every one acquainted and fifty-six graduates and forty-two teachers, students and friends sat down to the beautifully decorated tables. At the close Principal A. W. Peirce of Franklin recalled former days at Goddard and the loyalty of its founders. Mr. Kimball of Barre spoke for the present outlook, leaving to Principal Davison to explain his hopes for the school in the future. Mr. Davison made a splendid impression and gained the hearty support of all present. These addresses were interspersed with music and readings by graduates of the school. Mr. David Montague introduced Rev. Stanley G. Spear, who acted as toastmaster. A desire was voiced to make this an annual gathering, and will result in the forming of a Boston Goddard Club. The Goddard spirit of loyalty and good fellowship was very much in evidence at this reunion.

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W. U. M. A. OF RHODE ISLAND

All members and friends of the Woman's Universalist Missionary Association of Rhode Island will look forward to Thursday, May 19, for the annual meeting, notice of which will be published later.

The hospitality of the Church of the Mediator, Providence, will furnish coffee, to be served with the "May-basket lunch."

The program promises to be full of both old and new interests, with Mrs. Haskell,

Jones, McDuffee & Stratton Corp'n

Crockery, China, Glassware, Electric Lamps

The Chanticleer Pattern

The above illustrated pattern we have recently landed from France and it is especially adapted for the Bungalow or Country House. The knobs on the covers are shaped and colored like apples, and the shapes of the various dinner set items are of quaint designs. Dinner Sets for six persons $35.85 per set.

Gifts of China or Glass or Electric Lamps

Our array of new imported China and Glass products from the factories of the Old World is now more extensive than has been shown anywhere since 1914, when foreign sources of supply were closed.

Electric Lamps

Electric Lamps of Crystal Glass—Bronze Lamps — Copper Lamps — Pottery Lamps, with shades of leaded glass effects and soft tints of foliage, flowers, landscapes, $10.00, $12.00, $13.00, $15.00, $16.00, $18.00, $20.00, $25.00, $27.00, $30.00 and upwards.

Jones, McDuffee & Stratton Corp'n

WHOLESALE AND RETAIL

Crockery, China, Glass and Lamp Importers and Distributors

33 Franklin Street, corner Hawley, Boston

the Field Worker in the South, as the speaker for the day.

Thursday, May 19, Church of the Mediator, Cranston St., Providence.

Laura E. Hoag.

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Notices

MASSACHUSETTS UNIVERSALIST CONVENTION

The sixty-second annual session of the Massachusetts Universalist Convention will be held in the Universalist Church, Melrose, on May 18-19, 1921. The Council will convene on Wednesday, May 18, at 7 p. m.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention, and, unless disabled by years or sickness, actively engaged in the ministry; of life members resident in the state; of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent; and of the officers of the Convention."

George E. Leighton, Secretary.

Invitation

The First Universalist Parish of Melrose invites the Universalists of Massachusetts to the sixty-second annual session of the State Convention. Visitors and delegates wishing entertainment should apply to Miss Amy W. Adams, 218 East Foster Street, Melrose, stating whether they wish to stay one, two or three nights.

The banquet tickets for Thursday night will be $1.50 each. The number is limited, and *only those ordered and paid for* can be reserved. For banquet reservations write to Mrs. G. W. Cochrane, 34 Orient Avenue, Melrose.

All requests for entertainment and banquet reservations should be made not later than May 10.

Program

Wednesday, May 18, 7 p. m. Organization of Council. President Jeremiah Foster, presiding. Welcome, Mr. L. H. McLain, president of Board of Trustees. Communion. Rev. Lester L. Lewis, assisted by Rev. Harold Marshall, D. D., at the table. Offering for the Ministerial Relief Fund. Occasional sermon, Rev. Clarence Guy Robbins.

Thursday, May 19, 9 a. m. Reports. Messages from Auxiliary and Allied Organizations.

2 p. m. Reports. New business. Election of officers.

6. p. m. Banquet and Community Singing.

7.30 p. m. "The Necessity of the Church from the Woman's Missionary Society's Viewpoint," Mrs. Henry W. Peabody. "The Layman's Part," Mr. Harry Russell Childs, Vice-President Universalist General Convention. "The Minister's Part," Rev. Fred C. Leining.

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W. U. M. S. OF MASSACHUSETTS

Official Call

The thirty-sixth annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Melrose, Mass., May 18, 1921, at 9.30 o'clock a. m., for the following business:

1. The election of officers for the ensuing year.
2. The consideration of and action on the following amendments to the by-laws, recommended by the Board of Managers:

In the Preamble, strike out "union and" and insert after Massachusetts Universalist Convention "and the Woman's National Missionary Association of the Universalist Church."

Throughout the Manual the word "Managers" shall be changed to "Directors."

In Article III, Sec. 1, change so it shall read: "This Society shall be composed of all women who are members of a Mission Circle, auxiliary to this society, or who pay annually into the treasury the sum of one dollar or more, such persons to be called Members at Large," etc.

In Article III, Sec. 2, it shall read, "Men may become Honorary Annual or Honorary Life Members," etc.

In Article IV, Sec. 1, strike out "as apportioned by the Massachusetts General Convention" and add "This Board of Directors shall determine the Districts." In Sec. 2, insert "and voting" in the last line so that it shall read "delegates present and voting."

In Article VII, Section 1, reverse the second clause.

In Section 3 (a), strike out "of the Society not connected with Mission Circles" and insert "at Large." In Section 3 (c), strike out "and all bills presented to the Treasurer." In Section 5 (a), strike out "which are approved by the Board of Directors and attested by the Recording Secretary" and insert "which are recommended by the Finance Committee and approved by the Board of Directors."

Insert this new section in Article VII, number it 6. "The Finance Committee shall attest all bills and present them to the Board of Directors for final approval, and, subject to instructions from the Board of Directors, have full supervision of the investments of the Society, and may call upon the treasurer at any time for detailed information as to its financial affairs."

Number the present Section 6 7, and 7 8.

In the old Section 6 take out (e) entirely.

Take out entirely the amendment concerning Auxiliary Secretary numbered Article VII, Sec. 8.

In Article VIII, Section 2, add "Members at Large and Clara Barton Guilds."

(b) Insert "Each Clara Barton Guild," change "two" to "one" and strike out "of this Society," so it shall read, "Each parish not having a Mission Circle shall be entitled to one delegate for ten Members at Large or less."

Article XI, Section 3 (an amendment to be omitted. It concerns Auxiliaries.)

Article XII to be changed to read: "Tufts College Fund for Women—1. A fund to be called the Tufts College Fund for Women for the use of students in any department of Tufts College or in Jackson College. 2. This fund may be raised by bequests, donations or subscriptions to the amount of ten thousand dollars or more. This fund to be used on application to the Board of Managers." Note. See Scholarship Rules.

3. The transaction of any other business that may legally come before the meeting.

Each Mission Circle is entitled to one delegate for every ten members, or fractional part thereof, in addition to its president and secretary who shall be delegates ex officio.

A. Louise Barker,
Recording Secretary.

* *

SUNDAY SCHOOL DAY

Tuesday, May 17, will be "Sunday School Day" at the Massachusetts State Conventions at Melrose.

The Annual Convention of the Massachusetts Universalist Sunday School Association will open at 10 a. m., and from that hour to the closing of the great Sunday School Mass Meeting in the evening the time will be packed full of instruction and inspiration.

In addition to the business of the Convention will be a program of talks and addresses about Sunday school work with ample opportunity for a discussion of the subjects presented.

The day will be brought to a fitting close with a mass meeting of Sunday school workers at which there will be a special musical program and an address by Dr. A. E. Bennett of Boston University, "The Making of Christian Americans."

A great outpouring of Massachusetts Sunday school workers is, of course, expected and the attendance of others from outside of the state is probable.

Program

Tuesday, May 17, 10 a. m. Devotional Service, Rev. Lester L. Lewis. President's address, Carl A. Hempel. "The Minister and the Church School," Rev. Isaac Smith. Discussion. Some of the Ways Our Schools Work. Discussion.

2 p. m. Business. Reports. Election of officers. Pledges and Offering. "Tales and Details," Rev. George E. Huntley, D. D. "The Silent Influence of Pictures," Miss Elizabeth Randall. "The Development of the Lesson," Rev. Francis W. Gibbs. Discussion.

7.30 p. m. Devotional Service. Convention Mass Meeting. "The Making of Christian Americans," Prof. Arthur E. Bennett, Ph. D., Boston University.

CONNECTICUT UNIVERSALIST CONVENTION

The eighty-ninth annual session of the Connecticut Universalist Convention will be held at Bridgeport, May 11 and 12, 1921, with the following program:

Wednesday, May 11, 4.45 p. m. Organization. Welcome, President Board of Trustees, Buckingham Marsh. Response, President C. G. Lincoln. Reports.

7.30 p. m. Address, Rev. J. Fort Newton, D. D., of New York. Address, Rev. J. S. Lowe, D. D., General Superintendent. Ministerial Relief Offering.

Thursday, May 12, 9.30 a. m. Communion service, Rev. H. T. Kearns, presiding. Occasional sermon, "The Religion for the Times," Rev. H. B. Taylor, Meriden.

11 a. m. Convention in session. Reports. New business. Election of officers.

2 p. m. Business continued. Greetings. Adjournment.

Invitation of the Church and Parish

To the Universalists of Connecticut:

In behalf of the First Universalist Church of Bridgeport, I extend to you a cordial invitation to attend the sessions of the State Convention to be held in our church on Wednesday and Thursday, May 11 and 12.

If you will make application to Mrs. J. H. Orton, 792 Myrtle Ave., Bridgeport, Conn., we shall be glad to provide free lodging for Wednesday night and breakfast for Thursday morning. Applicatons should be made before May 6, if possible.

Supper at fifty cents a plate on Wednesday evening and dinner at fifty cents a plate on Thursday noon will be served at the church.

Hal T. Kearns, Minister.

W. U. M. S.

The Women's Universalist Missionary Society of Connecticut will meet Wednesday, May 11, at 1.30 p. m. Official reports. Election of officers. Address, Rev. A. Gertrude Earle, of Massachusetts.

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MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

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All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N. J.

* *

BOARD OF TRUSTEES MEETING

The regular May meeting of the Board of Trustees of the Universalist General Convention will be held at the Church of the Divine Paternity, New York City, on May 10 at 9.30 a. m., to receive reports and transact such business as may legally come before said meeting. All matters to be presented to the Board must be in the hands of the Secretary not later than May 2.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Rev. F. A. Dillingham, D. D., has been transferred to the Connecticut Convention subject to action by its Fellowship Committee.

C. F. McIntire, Secretary.

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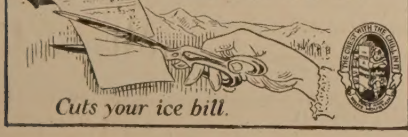

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* *

Editor: "I'll take your series of articles on 'How to Live on a Dollar a Day' and give you seven dollars a week to write 'em."

Author: "Ye gods, sir! I can't live on that."—*New York World.*

* *

It seemed to Elsie that afternoon that she was blocked at every turn. It was "No" this and "No" that, till at length she began to cry, angrily exclaiming to her mother, between her sobs: "I wish 'No' was a swear word, mamma, so's you couldn't say it."—*Boston Transcript.*

* *

She: "Do yuh love me, John?"

He: "Sure."

She: "Then why don't your chest go up and down like the man in the movies?" —*Tar Baby.*

* *

The "professors" of cheap dancing academies in the tenderloin are now advertising lessons in toddling. One sends out a circular which reads: "Learn to dance the toddle! Cleopatra invented it and that was the way she ensnared Napoleon."—*Atlanta Constitution.*

* *

"Your pulse is very rapid and irregular. Have you been under any severe strain lately?"

"Maybe you'd say so. I've been figuring a way to pay my 1920 income tax out of my 1921 income."—*Judge.*

* *

"Why don't you go on writing my speech?" said the orator.

"I am spellbound," replied his typist.

"Has my eloquence such an effect?"

"Yes, sir. I never worked for a man who used so many words I don't know."—*Boston Transcript.*

* *

Here is a unique and probably appropriate news item: "The church presented Dr. Blank with a splendid car. He asks the prayers of all Christian people."—(*Watchman-Examiner.*)

* *

The man who ran the elevator of the skyscraper was talking to a passenger.

"The judge certainly did soak him," he said. "He sentenced him to three years and ten days. Now I understand the three years all right; but what were the ten days for I'd like to know?"

"That was the war-tax," said a quiet citizen who got aboard at the tenth floor.—*Pittsburg Chronicle Telegraph.*

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